

REVIEW

and Herald

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Report From New Delhi—

World Council of Churches Meets

By W. L. Emmerson, *Editor*
Stanborough Press

WHEN William Carey set foot in India in 1793, inaugurating the era of modern missions, he little dreamed that 168 years later the representatives of 179 churches from nearly 60 countries would join with representatives of India's six and a half million non-Roman Christians in the nation's capital in proclaiming Jesus Christ the "light of the world."

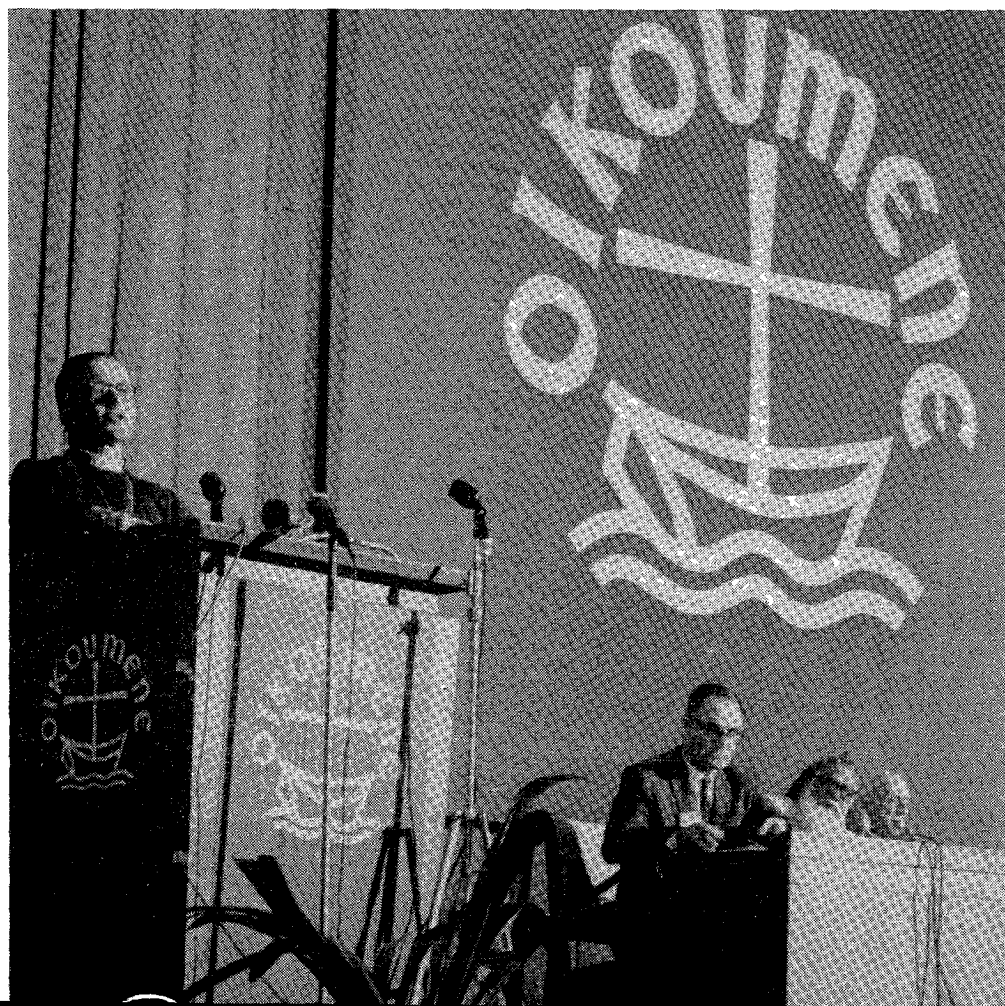
Indeed, even the leaders of the World Council of Churches who planned the Third Assembly in New Delhi greatly underestimated the representation that the member churches

and interested organizations would send, and the world interest in this great gathering. Actually, 60 per cent of the hotel accommodations of New Delhi were occupied by participants in the meeting, and in addition many were guests in innumerable private homes. The press representation was nearly double what had been expected; in fact, the coverage of this great Christian meeting was larger than for any international meeting ever before held in India's capital. No wonder the General Secretary, Dr. Visser 't Hooft, spoke early in the session of the council of our time as

one of "ecumenical mobilization."

On Sunday morning, November 18, a colorful procession wended its way from the foyer of the fine Vigyan Bhavan Hall into the vast Shamiana tent that had been erected on the grounds behind it for the opening service of the assembly. The tent was filled to capacity by an eager throng as the 1,200 Christian leaders of the Protestant, Anglican, and Orthodox churches, in a variety of ecclesiastical and academic garb took their places in the front rows of the auditorium. There were the high-hatted, black-

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Bishop Leslie Newbigin as he addressed the assembly, commending the merger of the International Missionary Council with the World Council of Churches. The first five seated on the rostrum to his left are (left to right): Bishop Sante Uberto Barbieri, Metropolitan Juhanon Mar Thoma, Bishop Henry Knox Sherrill, Archbishop Iakonos, and Bishop Otto Dibelius, presidents of the World Council. The English word *ecumenical*, meaning "general" or "universal," is from the Greek *oikoumenē*, which appears in the symbol of the World Council of Churches.

WORLD COUNCIL OF CHURCHES PHOTO

Don't Put People on the Defensive

By E. D. Nelson

IT IS normal for a man to defend his home, loved ones, minister, church, and beliefs. He may even defend a wrong position if others deal injudiciously with him.

The story is told of a man who went out to buy a car, and on the way stopped to see a competitive model. When he arrived at the dealer's place where he planned to purchase his car and where he fully intended to place his order, the salesman viciously deprecated the competitive model. The man was so offended that he left in a huff and purchased two of the competitor's cars. The salesman evidently triggered the defensive mechanism that shut the door of a sale right in his face.

Soul winners must use extreme care in discussing another man's religion, minister, home, native land, or anything else about which he may have deep emotions. If a man is busy—mentally at least—defending something dear to him, he has no time to think about the truth we may offer him. A man can think intelligently of only one thing at a time. A defensive attitude is like a psychological iron curtain or a closed door. Every intelligent person is naturally cautious of new ideas, and rightly so; but there is a very thin line between natural caution and a defensive attitude. You need have no great difficulty getting your message across to a cautious man, but a man on the defensive is busy erecting roadblocks in your way.

To avoid putting a person on the defensive, seek the common ground mentioned last week. Develop a rhythm of agreement, a Yes atmosphere. Lead men; don't drive them. Talk up to men, not down to them. Most people have an inferiority complex in some degree. People are like the salt-water crab, which hides in a shell with his head cautiously protruding. The least wrong move on our part will send him scurrying inside this shell.

It is worth while to master the art of talking up to people. Say "we," "us," and "let's" when putting across a point. When talking with people who have a distorted or muddled idea of truth say, "We sometimes get mixed up" or "We are poor sinners deceived

by the enemy of souls." If we include ourselves we can use strong language when discussing error without giving offense. Daniel once prayed, "We have sinned . . . : neither have we hearkened unto thy servants" (Dan. 9:5, 6). Jesus identified Himself with "the transgressors" (Isa. 53:12). Speaking up to people is like asking a question, whereas speaking down to them might be compared to giving a command. A wise foreman will usually ask his subordinates to do something; rarely will he command them.

Don't Take a Superior Attitude

As soul winners we cannot afford to take a superior attitude because we happen to have a knowledge of truth beyond what others have, although it may be natural to do so. It will take restraint and discipline on our part not to reflect this difference in our conversation. To treat a person who knows less truth than we do as if he knew as much, or nearly so, takes great tact. In due time the Holy Spirit will impress them of your knowledge,

and they will begin to ask for further information.

Keep the defensive mechanism under control by showing a *position* wrong, where necessary, but never a *person*. Even here, of course, caution is necessary. When I refer to some erroneous doctrine I usually say, "Satan has thrust this deceptive error upon us." This takes the bee off the back of church leaders or others whom people revere. All religions tag Satan as an enemy; give him the credit for error. No sincere Christian will object to placing the blame on Satan. "He may be able to fool most of the people most of the time," I go on to say, "but not all the people all the time. Let us not allow him to fool us."

To further allay resistance by putting a man on the defensive, we can show him that he may be *right in being wrong*. This sounds ridiculous, but let me explain. When the Holy Spirit begins to convince, convict, and convert a person, Satan starts a counteraction by causing the person to feel he is being condemned by God. Indeed, God does condemn sin, but not the sinner. At this point we must employ extreme caution, for God does not condemn, neither should we.

And how do you show a person he is right in being wrong? Here is a woman who has kept Sunday for many years. Her father and mother kept it before her. Her minister, whom she has known and revered for



J. BYRON LOGAN

Lead men; don't drive them. Talk up to them, not down to them.

many years, keeps it. But now she is under conviction, and Satan is putting her on the defensive. It is embarrassing to think that one has been wrong so long, and ego rises to defend itself. The door of the heart begins to close. "How," she asks, "could I have been keeping the wrong day?" You can reply, "Mrs. Jones, if I had been raised by godly parents such as yours, and listened to a godly minister such as yours, in all probability I would feel and do as you have done. You have been doing the best you knew. I am sure your parents were sincere, and your minister too. God blesses a man according to his knowledge." Then quote James 4:17, "To him that knoweth to do good, and doeth it not, to him it is sin."

Looking at the problem from this point of view makes a lot of difference. The person will feel that you are a kind friend, one who has found a way out without the embarrassment of condemnation and without making her admit she was wrong. She has saved face. You have shown the position to be wrong and the person innocent. Always give people the benefit of the doubt. This approach admits us through the heart's door and invites us to sit down and reason things through together.

One of the best ways to prevent evasive defensive action is to practice the art of *third-person presentation*. I am the first person, the person to whom I talk is the second person, and the third person is absent. He is the little man who isn't there. This person can be very valuable to you. Jesus' parables were usually about people who were not present at the time He spoke. Jesus based His parables on actual happenings. The absent person is not there to argue or be embarrassed, and you can relate what happened—however distressing it may have been at the time—calmly and peacefully. You are a storyteller, and the "second" person, the one to whom you are speaking, is simply a listener.

Many times I have answered explosive questions by this indirect method. For instance, a person will say to me, "If I keep the Sabbath I will starve to death." I answer by the indirect method of the third-person technique. I use a similar situation: "Yes, Mr. Brown asked me the same question. I told him about David who said, 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread' (Ps. 37:25). Paul had this to say: 'My God shall supply all your need according to his riches in glory by Christ Jesus' (Phil. 4:19). I reminded Mr. Brown of his belief in God, and assured him that God would meet his needs."

Use this technique, especially during the getting-acquainted period. Most people will listen without mental resistance to a story being told, even though they realize that it is being told for their benefit. Once you have gained their confidence you can speak more directly, but do so cautiously. If resistance flares up, turn again to the third-person technique.

When a person for whom we are laboring fails to do what we hope he will, we must be careful not to register disappointment. Of course, there are exceptions to this rule, but even when this is necessary we should revert quickly to confidence that they will yet get the victory. Tell them you believe in them and know they will not

disappoint God. Urge them to try again. Confidence begets confidence.

It is important to be able to tell when enough has been said and when the study or conversation should end. There is a time to study and there is also a time to stop. Men absorb so much and no more. Learn to stop short of saying all that you might have said, even as you are wise to rise from the dinner table feeling that you could have eaten more. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Let us always be sure that people are hungry, and be sure to stop when they have had enough for the time being.

(Third of Five Articles)

One Kiss for Dad

By Inez Storie Carr

IT WAS two days before you left us for your long, long rest on the cedar-trimmed hill. You were sitting by the open door in your wheel chair, minus one leg and with dimmed eyes. You met each inquiry regarding your 87 years with that cheery "Pretty good, pretty good. I have nothing to complain about." Little did we dream that the last minutes were ticking away.

How I wish, now, that you could hear what I would like to say to you.

Mother was a little jealous of our affections. So after she was comfortably seated in the car for a shopping trip that day, I dashed back and gave you that first and last kiss.

In it I packed gratitude for teaching me to swim. Remember that day, Dad? You believed all young things, if not afraid, naturally swam. We walked arm in arm down the bank of Indian River. It was good to be close

to my strong, sturdy Scottish daddy. You knew about that drop-off in the middle of the riverbed. When I came

Especially for Youth

up blubbing and gasping, the disappointment in your words, "Why didn't you swim?" hurt me more than my fright. But patiently you taught me till I had no fear of the water.

Into that one kiss were packed nostalgic memories of trips to the lakes you so loved, and the St. Lawrence River you dreamed about. Those lakes—Millsite, Muskellunge, Moon, Black, and a dozen others—were as well known to you as chickens to a mother hen. In Zeeks Bay on Muske-



Little did I realize that I would never see my father alive again, but my many happy memories of him will live on forever.

lunge Lake the most beautiful white water lilies sat rocking on tree-shadowed waters. The bass would not bite while I tugged and pulled the long-stemmed beauties, but you let me gather enough, and then you rowed away—and I understood. You dreamed about a St. Lawrence waterway. To you it was a reality-to-be, but others thought it “a crazy idea.” But while we listened to the guide tell about Heart Island and admired its Boldt Castle, you saw today’s ships dropping through the locks at Niagara Falls. Did one of your remarks about what could be accomplished start the St. Lawrence Waterway of 1959?

Into that one kiss, Dad, was a lifetime of gratitude at the adjusting you so quickly did when the doctor said, “It’s a girl.” Your log and mill business was just getting into full swing, and a boy would have fitted better into the picture you had painted for yourself. But you let a curly-headed, blond lassie handle a lively three-horse team on the long mill-to-factory runs. You gave me credit for a lot of horse sense I did not have, but tried so hard to measure up to.

You taught me nature’s footprints in sand and snow, and gave me my first love for the Big Dipper, Orion, the Milky Way, and many others.

You steadied me while wobbly ankles learned to skate, and made us sleds for snowbank fun. You were thickset, but somehow you could curl

up on a sled and enjoy it as we flew through the sparkling air.

You were never too busy to point out a new bird or an old squirrel, or to take us for a nature hunt. How I wish I could remember just once putting my arms around you and saying, “I love you, Dad.” But you understood strong trees, mighty rocks, and rugged hills better than love’s caresses.

Our section of country was known as Scots Settlement, because so many sturdy Scots had settled where the Indians used to be. We never tired of your Indian stories or of hunting for arrowheads.

Then when mom said, “The girls must go to one of our colleges,” you hired three more men and joyfully buckled down to raising extra hundreds for tuition money.

You loved education, though most of your education did not come from between book covers. When mom called from the back door, “The Voice of Prophecy is on the air,” you always dropped whatever tools you were using and came in to listen. I recall tears running down your cheeks as you listened to the hymns you so loved.

In Eden restored I hope to put my arms around you and give you that second kiss. It will take years of living in that better world to tell you of the memories that have guided my footsteps, and to thank you for the built-ins in character’s house you furnished for my use.

everywhere coming to see that if they are to fulfill their vocation in a dark world they must unite in this ministry of love and reconciliation.

The two great challenges before the representatives of the great churches of Christendom gathered in New Delhi, he declared, are to discover the “one authentic gospel, once delivered to the saints, eternal and unchangeable,” and so to present this universal gospel that it will come with telling force to all peoples, “each in his own native tongue.” He reaffirmed the declaration of the East Asia Christian Conference of 1959, that “our task is to present the claims of the Christian faith in the conviction of its universal validity for all times and its specific relevance for our time.”

Two Ecumenical Streams Merge

In the light of this strident call for unity of action in accomplishing the common task of the church, it was appropriate that at the opening business session, Sunday afternoon, the first historic act of the Third Assembly was the merging of the International Missionary Council and the World Council of Churches.

It was inevitable, declared Bishop Leslie Newbigin, general secretary of the International Missionary Council, that this union should take place in the course of the development of the ecumenical movement, as both organizations had emerged from the great missionary conference of 1910, and represented two different facets of the work of the church in the world. The World Council of Churches has concerned itself largely, though not exclusively, with the faith, life, and unity of the church, while the chief concern of the International Missionary Council has been the communication of the message of the gospel to those who know it not. But, Bishop Newbigin declared, “mission and unity are two sides of the same reality.” The church cannot but witness to its faith, and so it was entirely right and proper that, in the development of the ecumenical movement, the two should come together.

In a special way, he said, it was appropriate that the integration of the two should take place at this time. In the past, missions have meant dedicated Christian men and women from the West going out to the unevangelized lands of earth. In earlier years there was justification for such an organization. Now, he pointed out, “Christendom is no longer a geographical area.” The church is established in nearly every country in the world. Accordingly, the merger is a “natural and proper response” to the new situation of the church in the world. Now,

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(Continued from page 1)

robed Orthodox priests, the ruffled Lutherans, the red-robed bishops of the Anglican Church, the multi-colored vestments of representatives of the Eastern churches, and hundreds of lay leaders from many lands, in diverse national dress. Bishop De Mel of the Church of South India led the five presidents of the World Council and the preacher of the morning, U Ba Hmyin, to the rostrum, which was dominated by a great white cross.

It was a truly ecumenical service. Metropolitan Juhanon of the Mar Thoma Syrian Church of Malabar called the great congregation of more than 3,000 to prayer, and the Scriptures were read by Evangelical Pastor Raymond L. Rajoelisololo of Madagascar. Lutheran Bishop Otto Dibelius of Germany and Greek Orthodox Archbishop Iakovos led the congregation in the recitation of the Nicene Creed, and Dr. Christian Baeta of Ghana led in an Act of Thanksgiving. Then Baptist U Ba Hmyin of Burma preached the sermon, and Episcopal Bishop Henry Knox Sherrill of the

United States gave the benediction.

U Ba Hmyin took as his text the great affirmation of Jesus which had been adopted as the theme of the assembly—“I am the light of the world.” As the incarnate Word, he said, Jesus came to dispel its darkness and illumine the way that leads to the goal and glory of God’s purpose in Creation. And it is His purpose that Christians, as children of light, should be a witness to that Light. “Ye shall be witnesses unto me . . . unto the uttermost part of the earth,” quoted U Ba Hmyin, and added that “one cannot live ‘in Christ’ and not be a witness.”

Sad to say, however, he went on, the united witness to the Light of the world, which is the imperative obligation of the children of light, is marred by the divided condition of the Christian church in the world. But the ecumenical movement, largely a phenomenon of the present century that finds its latest expression in the great assembly in New Delhi, the capital of India, is the result of Christians



WORLD COUNCIL OF CHURCHES PHOTO

The delegation representing the Russian Orthodox Church, which the World Council of Churches received into membership along with 22 other church bodies, leaving the assembly hall to participate in the opening procession.

the International Missionary Council, representing the command to "go," may well take its place within the total picture of the church in the world as represented by the World Council of Churches. Henceforth it will be known as the "Division of World Mission and Evangelism."

In this subordinate role it will continue to present to the churches the obligation of the missionary task, and to challenge the whole church in the whole world with the need for "unremitting intercession, unwearied giving, and lifelong personal commitment in the fulfillment of the Master's continuing command." In fact, said Bishop Newbigin, the call to "go" is no less urgent today than when Carey wrote his "Enquiry" or when St. Paul wrote, "How shall they hear without a preacher? and how shall they preach, except they be sent?"

As might be expected, the vote for the integration of the International Missionary Council with the World Council of Churches was carried with acclamation. Dr. Henry P. van Dusen, chairman of the joint committee that had been laying plans for the merger, led the delegates in a service of intercession for God's blessing on the work of the now-united organization.

At the business session on Monday morning yet another enlargement of the compass of the World Council of Churches was effected, when 23 new churches were admitted to membership. This was the largest number of churches ever to be received at one

time in the history of the organization.

But the number of churches admitted was not the only significant aspect. It was notable that 11 of the 23 were African churches, bringing the original 13 African churches at Amsterdam up to 30, and witnessing to the growing strength of African Christianity. For the first time also, two churches from the South Seas were received. Two Evangelical churches from South America were welcomed, especially because of the small representation of the Evangelical churches on that continent in the World Council. But most significant of all, four new Orthodox churches from behind the iron curtain were accepted—the Orthodox churches of Russia, Bulgaria, Rumania, and Poland. These churches represent some 70 million Orthodox believers, and their admission to the World Council of Churches means that, now, almost the whole of the Orthodox Church is associated with the World Council.

The Trend Toward Unity

To the great majority of the delegates and visitors the enlargement of the tents of the ecumenical movement was a source of unqualified satisfaction. This was indicated by the prolonged applause as representatives of these churches were received by the chairman of the meeting, Dr. Ernest Payne, and by the General Secretary. In a masterly survey of the past, present, and anticipated future of the World Council of Churches the day

before, Dr. Visser 't Hooft had made very clear some of the tremendously important implications of this enlargement. "If we accept this opportunity," he said, "our ecumenical task will not become easier, but will be greatly enriched." This new situation, he went on to say, "creates peculiar dangers. One is that expectations are created which cannot be fulfilled. The fact that a dialogue has been started does not mean that the fundamental problems are on the way to being solved."

"We will have," he went on, "to disappoint those who live in the illusion about reunion all around tomorrow. At the same time," he added, "we must not disappoint those who are aware of the enormous difficulties of unity, but believe that we have arrived at a *kairos*, an appointed time for courageous and responsible steps toward church unity, and pray that the churches may listen to the voice of the Spirit."

Dr. Visser 't Hooft explained why this incorporation of so many new churches, so that "with one important exception the major Christian confessions are all strongly represented," complicates rather than simplifies the problem of reunion. Without a doubt, he said, the admission of these great Orthodox churches will swing the ecclesiastical pendulum still farther from the pan-Protestant position of the early days of the World Council of Churches. The accession of the Orthodox churches makes it inevitable that the Catholic voice will be greatly strengthened in the future councils of the churches, and this will certainly increase the pressure for a solution of the problem of reunion on a "Catholic" rather than on a Protestant basis.

Exerting an influence in the same direction will also be the changing attitude of the Roman Catholic Church to the World Council of Churches. "Since the beginning of the World Council of Churches," declared Dr. Visser 't Hooft in his survey, "there have been contacts with individual Roman Catholics who were deeply interested in the ecumenical movement." But "today," he said, "we have in addition to these contacts the unofficial but useful relation with the special Secretariat set up by Pope John XXIII to promote the unity of Christians," which had appointed five Roman Catholics to sit as observers at the Third Assembly. From this angle alone, therefore—the greatly strengthened "Catholic" voice in the councils of the World Council of Churches—if from no other, the actions of the first days of the Third Assembly in New Delhi are likely to be of decisive importance.

(To Be Continued)

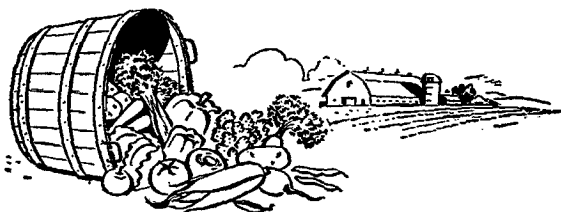
Toward Better Health

Material Provided by the General Conference Medical Department

Frozen Foods—

Their Cost and Preparation

By Paul S. Damazo, M.S., Dietitian



LAST week we noted the nutritional superiority of frozen foods as compared with fresh and canned foods. There are other advantages, however, in using frozen foods that make them appealing. Not the least of these is economy. To ascertain the exact cost of one pound of ready-to-use vegetables in the fresh, frozen, and canned state, the author conducted a study of Los Angeles prices. The results are presented in the following chart:

	Frozen	Fresh	Canned
Broccoli spears	.33	.44	----
Brussels sprouts	.38	.39	----
Cauliflower	.37	.40	----
Corn, cut	.26	.52	.30
Green beans	.35	.36	.45
Lima beans, Fordhook	.33	.40	.37
Peas	.26	.31	.37
Spinach	.18	.28	.19

Fuel for cooking is another expense item. The use of frozen vegetables offers a considerable saving in fuel reduction, since the cooking time is far less in comparison with that for fresh vegetables. This chart gives the difference in cooking time in minutes between the fresh and the frozen, with time figured from the moment the water begins to boil the second time:

	Frozen	Fresh	Per Cent of Increased Cooking Time for Fresh
Asparagus (stalks)	8-9	20-25	155
Broccoli spears	7-8	15-20	125
Brussels sprouts	5-6	10-15	100
Cauliflower	3-5	10-15	200
Corn, cut	2-3	5-6	100
Green beans	8-10	25	177
Lima beans, Fordhook	10-12	20-30	125
Peas	5-8	10-15	100
Spinach	4-5	6-8	65

When one is shopping for the groceries it is difficult to pass up apparent bargains in fresh vegetables. Two questions should be asked, however, before the so-called fresh vegetable bargain is placed in the cart. The first is: How fresh are these in comparison with the frozen with their correspondingly higher percentage of locked-in vitamins and minerals? The second question is: How much waste will there be when the trimming and peeling have been completed? The following chart indicates the per cent of waste in peeling and trimming fresh vegetables:

	Weight of Frozen Package	Fresh Equivalent	Per Cent Waste Eliminated by Using Frozen
Asparagus spears	12 oz.	2 lbs.	63
Broccoli spears	10 oz.	4 lbs. 7 oz.	86
Brussels sprouts	10 oz.	1 lb. 1 oz.	41
Cauliflower	10 oz.	1 lb. 4 oz.	50
Corn, cut	10 oz.	1 lb. 8 oz.	58
Green beans, cut	10 oz.	11 oz.	10
Lima beans, Fordhook	12 oz.	1 lb. 10½ oz.	54
Peas	12 oz.	1 lb. 15 oz.	61
Potatoes, French fried	9 oz.	1 lb. 7 oz.	61
Spinach, leaf	14 oz.	1 lb. 2 oz.	22
Squash, cooked	1 lb.	1 lb. 14 oz.	47

Earlier in this article the peeling and trimming time was referred to. The busy homemaker can readily use any time saved for more productive household tasks. To prepare five servings of vegetables from the fresh state requires from three to ten minutes, depending on the vegetable. For example, Lima beans and peas require ten minutes, spinach, green beans, and corn require six minutes. With frozen foods "preparation time" is limited to merely opening the package.

Other advantages are year-round availability, increased menu appeal, added flavor, better appearance, no weight loss in cooking.

Cooking Frozen Vegetables

The three R's of cooking for maximum conservation of nutrients are these: 1. Reduce the amount of water used. 2. Reduce the length of the cooking period. 3. Reduce the amount of surface area exposed.

Of the three R's the most important

is the volume of water used during the cooking process. If vegetables are cooked in a large volume of water, the loss of vitamins and minerals through solubility will be great. The longer a vegetable is cooked, the greater will be the nutrient destruction. Still other pointers are as follows:

1. Put vegetables into water that is already boiling.
2. Avoid excessive cutting or shredding.
3. Cook all vegetables except corn on the cob, immediately after removing them from the freezer.
4. Separate pieces of free-flowing vegetables before cooking.
5. Any nonfree-flowing vegetables should be separated in cooking water during first minutes of cooking.
6. Serve vegetables as soon as prepared.

Methods for cooking vegetables to conserve their nutrients are by pressure cooking, steaming, and cooking in a tightly covered pan with only enough water to prevent scorching.

Quick freezing thus makes it possible for millions of people everywhere to enjoy a wide variety of farm-fresh fruits, vegetables, and other seasonal foods the year round at peak nutritional value, flavor, quality, and reasonable prices.

The family with a garden and freezer space will find the following two booklets helpful: "Home Freezing of Fruits and Vegetables," Home and Garden Bulletin No. 10, U.S. Department of Agriculture, 20 cents; and "Home Care of Purchased Frozen Foods," Home and Garden Bulletin No. 69, U.S. Department of Agriculture, 5 cents. Both of these are available from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C.

(Second of Two Articles)

A Bible Quiz

Who Said It? Where Is It Found?

1. "Thou shalt . . . honour the face of the old man."
2. "As thy days, so shall thy strength be."
3. "Though he slay me, yet will I trust in him."
4. "Be thou faithful unto death, and I will give thee a crown of life."
5. "Make a man an offender for a word."
6. "Shall not the Judge of all the earth do right?"
7. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."
8. "The heart is deceitful above all things."
9. "Can two walk together, except they be agreed?"
10. "Let not the sun go down upon your wrath."

(Answers on page 22)

Last Will and Testament

By Preston Smith, Pastor
White Salmon, Washington

ON THE night before Jesus died He made a will that contains immeasurable benefits for every believer to the end of time. John recorded this priceless document in chapter 17 of his book. In the hour of His supreme sacrifice the Master specifically mentions six invaluable gifts that He desired to share with His followers.

First and most important of these is eternal life: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2, 3).

Men could only know God through reconciliation with Him. This, Jesus came to bring about by His death on the cross and His subsequent ministry in the heavenly sanctuary. Eternal life has been made certain through the life, death, and intercession of Jesus. By faith the believer may possess it now, and it will become a reality at the Lord's return. Jesus, the source of eternal life, suffered the horrors of eternal death for every soul. He shares our death that we may share His life.

Although we are weak, sinful, and the outcasts of the universe, Jesus wants to share His Father with us. The closeness of the union He desires us to enjoy is revealed in verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This wonderful union is to be the privilege of every believer to the end of time, for the Saviour said in the preceding verse, "Neither pray I for these alone, but for them also which shall believe on me through their word."

The same unity that Jesus enjoyed with the Father He wants us to enjoy. The Master maintained this unity by a complete surrender of Himself and His plans to the Father. In the Garden He prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Jesus was also completely possessed by the Holy Spirit, which Jesus said the Father had given Him in its fullness (John 3:34). Complete surrender to Christ and a total possession of ourselves by the Holy

Spirit are the conditions for the enjoyment of this unity now.

Jesus momentarily sacrificed that unity in order that we might enjoy it forever. The Father and the Son had been together from eternity. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In Micah 5:2 we read of Jesus, "whose goings forth have been from of old, from everlasting." Of their companionship on this earth Jesus testified, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29). Three times the Father bore witness from heaven that Christ was His Son. Now, as He went to the cross dying as the sinner's substitute, the Father withdrew His presence. This broke the heart of Jesus. He endured all this that we might be brought into harmony and unity with God.

Free access to the Father is assured by this wonderful union that Jesus made possible. At any time and in any

place the believer may lift his petition to the Ruler of the universe, and know that God hears and will send the needed help. Constant companionship of the Father, and continual sharing of His blessings are additional privileges of this unity.

Joy is another of the precious legacies that Jesus provided for us. Although He was a man of sorrows and acquainted with grief, yet Jesus found joy in service. In the hour of His greatest suffering He was sustained by the joyful thought of seeing the redeemed enjoying eternal life through His sacrifice. "For the joy that was set before him" He "endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). The believer shares in Christ's joy (John 17:13) as he dedicates himself to the Master for the salvation of souls.

Closely connected with joy is the fourth benefit—a share in Christ's work. The Saviour said, "As thou hast sent me into the world even so have I also sent them into the world" (John 17:18).

An ambassador is a highly educated and thoroughly prepared representative of his country to a foreign land. In contrast, Jesus chooses those who have been His enemies, living in open rebellion against Him, aligned with the power of His foe. After redeeming them, He makes them His representatives in this world of sin. Christ

The Wayside Pulpit

Matthew 6:23



Religious pamphleteering is one of our American freedoms. Much of it has been good and well-intentioned. Some of it, human nature being what it is, has been egocentric and devoted to exploitation of bizarre and distorted interpretations of the Bible. One of the most astonishing off-beat arguments of one of these modern zealots is that the New Testament is "incomplete" and "inadequate" for our times. As a result, it is averred, God has found it expedient to vindicate His Word by calling one here and there to the prophetic office to relieve the confusion of muddled translations by filling in the missing parts of His counsel.

But the same scriptures that were "able to make" the young Timothy "wise unto salvation" (2 Tim. 3:15), the same "promises of God" that are yea and Amen in Jesus Christ (2 Cor. 1:20), the same gospel that Paul declared "is the power of God unto salvation" (Rom. 1:16), the same "Revelation of Jesus Christ" that God warns is not to be added to or subtracted from (Rev. 22:18, 19), are still effective in preparing men and women for a joyous experience here, and to be worthy "to be partakers of the inheritance of the saints in light" (Col. 1:12). Thank God, there is no confusion in His Word, "because the darkness is past, and the true light now shineth" (1 John 2:8).

H. M. TIPPETT

was sent into the world to represent the Father and to win men to the truth. Every believer has the same work and the same assurance of divine aid. "Lo, I am with you always, even unto the end of the world," is His glorious promise in Matthew 28:20.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). Jesus' life and character were pure and holy. Every sincere believer shares in the righteous character of the Master, for the repenting, believing soul is covered with His perfect life. Not only does the blood of Jesus cleanse from all sin but His perfect life is placed on the believer's record above, with the result that God does not see him as a sinner, but sees him righteous in Christ.

Finally, the Lord wants to share His eternal home with us. John 17:24 reveals His longing desire for His people: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

The great object of Christ's love and sacrifice is to have His people live with Him eternally. The golden mansions are now in readiness. The blessings of eternal life, unity with the Father, the joy of the Lord, partnership with Jesus in soulsaving, sharing His character and His home, were made certain by the death of the Redeemer. Let us personally claim the benefits of Christ's will, and we shall soon be prepared to go to dwell with Him forever.

Into the Light

(Continued from page 13)

face. If he touched me with the whip I did not feel it. He just stood there looking at me. What must have been the anguish of that precious heart! He couldn't understand me, for I loved to please him. Later he sent word for me to be ready; he would take me when he finished milking.

We drove that three miles in silence; then he left me at the door of my aunt's home, saying I need not come back—I could stay with these folks I had chosen instead of him. Too stunned and hurt for tears, I stood there until he came back and said he didn't mean that—to come back home.

I shall never forget my baptism. The river, a clear, slow-flowing stream, was just above freezing. The tree-covered hill on the opposite side made a beautiful background, and at

its foot a graceful white swan was cruising. What a picture! It seemed symbolic of the Holy Spirit, poured on us in such rich measure that day.

I went home consumed with zeal. Father was repentant. He said he was to blame for my "mistake" by not living up to his profession as he should. He wanted me to attend the Christian church with the family. At first I refused, remembering Revelation 18:4. Later I went, even teaching a Sunday school class. I did missionary work in the neighborhood. I sold magazines and took subscriptions, and loaned *Daniel and the Revelation* to a minister. But for years my efforts for my own people seemed in vain.

Then my oldest sister signified her wish to unite with the church. She was taking Bible studies and was ready for baptism when the influenza epidemic of 1918 claimed her. I have always thought that God took her to save her. She couldn't have borne the opposition she would have had to face from her husband's people.

And my father? Gradually his bitterness melted away. He would discuss difficult passages with me, but it was not until the last months of his life, when I went home to take care of him, that the gulf between us disappeared. At last he saw how much I loved him, and I understood his opposition better. He felt that others had taken me from him. It was too late now for doc-

Great Days Ahead!

Signposts along the highway of time clearly indicate that the third angel's message is on the verge of going to the world with the power and glory foretold by the prophet John. Convincing, convicting, and converting power will attend its proclamation as countless thousands of voices everywhere tell it in clarion tones and thousands are converted in a day.

"There will be a series of events," we are told, "revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language." As God's people "learn to labor effectively they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea." (*Testimonies*, vol. 9, p. 96.) The Lord will work "in a manner very much out of the common order of things, and in a way that will be contrary to any human planning." He "will use ways and means by which it will be seen that He is taking the reins in His own hands," and we will be surprised by the simple means He uses. (*Testimonies to Ministers*, p. 300.)

What a thrill it will be to live in that day and to participate in that grand work! Then, as now, the glorious triumphs of the cross will be reported in the columns of our church paper, and the good news of each week will surpass that of the week before. The many fine articles scheduled for this coming year are keyed to preparation for the outpouring of the latter rain and for participation in the loud cry of the third angel. It is our earnest prayer that during 1962 the REVIEW will have an opportunity to help you in this work of preparation.

We hope that church workers and members will leave no stone unturned so that, with the new year, the REVIEW may find its way, not only into every Adventist home but also into the homes of those who once were members of the household of faith and of those who are on its threshold. Present circulation figures indicate that fully 63 per cent more Adventist homes are already receiving the REVIEW than last year at this time. We anticipate that this may swell to 100 per cent by the end of the year. If you have not yet entered your own name on the REVIEW list, or the names of friends and loved ones who should be receiving it, do so now!

THE EDITORS

trinal studies, but he showed every evidence of genuine conversion.

It took so long when it might have been so different. An unusually strong tie had bound him to his mother, widowed when he was 12 years of age. She couldn't have been wrong, he thought. But I expect him to come forth in that first resurrection when there'll be no dark veil between. And mother too. One sister and brother are still outside the ark of safety, but I am praying for them, that we may be an unbroken family over there.

After my baptism I continued to study to prepare myself for teaching. The year I was supposed to die I taught my first term of church school. My tuberculosis had simply vanished. What could it have been but the hand of God?

The thing that carried me through those dark years was the fact that I was thinking of others rather than of myself. I had read that we are purified in the furnace of affliction, so I accepted trials as from God. My only regret is that I knew so little of how to win souls. As I look back it seems I did nothing exactly right. Maybe I'm due for a glad surprise one day soon.

From my experience I can testify that it pays to serve Jesus, and the earlier in life the better. Trust Him, love Him, obey Him. The cost is insignificant compared to the peace and joy that fills the heart.



All Are Needed

Earnest, dedicated women have always been active in worthy enterprises. Think, for example, of Florence Nightingale's struggle for better nursing care, of the Women's Christian Temperance Union, and the Mothers' March for Polio. Last month a large group of women marched back and forth in front of the White House and the Soviet Embassy in Washington, D.C., demanding a halt to the mad race toward war. Both Mrs. Kennedy and Mrs. Khrushchev replied to the group, assuring them of their interest in the cause of peace.

Think of the tremendous contribution that women make to the life and work of the church. Our welfare work is carried on almost exclusively by women. The majority of our church school teachers are women. Most of the nurses in our hospitals are women. The secretaries and stenographers in our offices are women. The majority of workers in the children's divisions of our Sabbath schools are women. Perhaps there is considerable truth in the age-old doggerel:

"In the world's great field of battle,
In the bivouacs of life,
You will find the Christian soldier
Represented by his wife."

Women deserve much credit for the great progress the church has made through the centuries. We believe, however, that God needs the dedicated energies of all—men as well as women, boys as well as girls. Every soul is needed today when the church is facing its "finest hour." Each should respond to the challenge:

"Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!"

K. H. W.

Knights in Shining Armor

Archeologists seem to be forever unearthing something new that is very old. Early this year an expedition operating about ten miles south of Haifa (Joppa) discovered the first physical evidence that Pontius Pilate, the Roman procurator who delivered Christ to be crucified, really lived and ruled over Judea. Digging away in the ruins of a Roman amphitheater, its members unearthed a stone 31 by 23 inches on which his name was inscribed, along with that of Tiberius Caesar. A few weeks before that, workmen in the Old City of Jerusalem unearthed part of an ancient city wall believed to have been built by Herod the Great.

Every few weeks, it seems, additional discoveries are being made in the limestone caves that pockmark the ragged cliffs along the western shore of the Dead Sea. Among 64 documents unearthed in the caves and reported in November were fragmentary scrolls of the books of Numbers and the Psalms. These two fragments are among the earliest known of the traditional Masoretic text of the Old Testament. This new find was de-

scribed by Yigael Yadin, professor of archeology at the Hebrew University of Jerusalem, as the most important ever made in Palestine, next to the so-called Dead Sea scrolls. It is also the largest collection ever found in the Holy Land, and because most of the documents are dated, it "provides a firm basis for evaluating the Dead Sea scrolls on paleographic grounds," Mr. Yadin said.

Several other significant discoveries were made in the Dead Sea caves earlier in the year. One was a trove of war booty believed to have been captured from invading Roman legions by Jewish rebels fighting under the patriot Bar Cocheba in the second-century Jewish revolt. Included were about 450 copper and bronze objects. In another cave in the Judean wilderness more than 40 legal documents dating from the same period came to light, and in still another, some 70 fragile documents, along with metal tools, coins, and dozens of skeletons of men, women, and children who presumably sought refuge there from the Romans.

Last month University of Pennsylvania archeologists announced new electronic devices they say are destined to revolutionize the techniques of archeological exploration by speeding up the location of ancient ruins long buried beneath the sandy mantle time has drawn over them. One of these electronic instruments is the Proton-Magnetometer, which can pinpoint ancient sites and locate buried structures such as walls and the ruins of buildings—without turning a single spade of earth.

Apparently the science of archeology has a bright future, and we look forward with keen interest to the exploration and digging to be done in 1962. Almost every discovery in Bible lands sheds important light on the Bible record and confirms our faith in its accuracy. We salute the patient and painstaking labors of the archeologist—the Bible-believing Christian's knight in shining armor.

R. F. C.

Fall-out Shelters

The sight of civilized people preparing to go underground like gophers and moles is a strange spectacle, yet in many parts of the world this is what is happening. In the United States a boom has developed in the construction of family-size fallout shelters. In Kingston, New York, "limestone caves currently used to grow mushrooms will be converted into giant fall-out shelters to save the populace from mushroom clouds," reports the October issue of the "Monthly Bulletin of the Committee for World Development and World Disarmament." One shelter manufacturer offers a "lifetime guarantee" with his product.

At the recent Autumn Council of the General Conference Committee attention was given to the danger of fallout by suggesting that plans for new church edifices and other denominational buildings should include provision for a shelter area.

We should do everything possible to prepare for disaster, yet we well know that true safety can be found only in the Lord. With the psalmist David we declare, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:2). With God as our refuge, we need not fear. In His care we are safe.

K. H. W.



The Perfect Gift

By Clara Nosworthy Wright

THANKSGIVING gives way to Christmas, early in this era of commercialism, with colorful street lights, attractive shop windows, and jingle bells. The windows display every imaginable gift to appeal to the heart and purse. Nativity scenes, shivering carolers, snow, fir trees, and blizzards in unbelievable reality appear in every clime to remind us of Christmas. Truly, it is not too important whether the date or the climate is correct, but it is imperative for Christians to remember that Christ was born—that a bright star appeared from outer space to lead wise men of all ages to Bethlehem.

Our Saviour was born in a temperate climate while shepherds watched their sheep. There were palm trees and dates and donkeys. The glorious fact of it all is that He was born! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is possible to give without loving, but it is not possible to love without giving. God gave us the one perfect gift, His Son, to ransom us from among sinners, to welcome us among the redeemed. This will continually remain the most miraculous gift presented to man—to you and to me and to everyone who believes. "Whosoever will, may come."

Although some men have commercialized Christmas to bring in dollars, thousands are working day and night

to bring a little extra comfort and cheer to millions of earth's needy children. Think of those who stand out in all kinds of weather, ringing their bells to collect dimes and dollars for holiday dinners for the poor. Every welfare agency is strained to the limit. This is one time of year when the world seems to have a larger heart. More people are pulling together and sharing than at any other season, and as a result more happiness is spread around. Of this Jesus would approve, since "from His earliest years He was possessed of one purpose; He lived to bless others."—*The Desire of Ages*, p. 70.

Youth Activities

In some parts of Florida young people are making stuffed toys for handicapped children, decorating holiday menu covers for our servicemen in Government hospitals, and later will sing Christmas carols for them. In Hendersonville, North Carolina, their projects last year included making utility bags that could be fastened to patients' beds where the men could easily reach them and where they could keep the personal items they frequently need. They also made red flannel stockings and filled them with nuts, candies, cookies, and other dainties. A little before Christmas they sang carols for the patients in every nursing home in the county, and presented a little gift to each patient. Rich and poor alike enjoyed this

thoughtfulness. What joy these young people must have experienced! They gave a part of themselves with each song, visit, and gift. It is—

"Not what we give, but what we share,
For the gift without the giver is bare."

Yes, this is a season of "On earth peace, good will toward men." To cherish this good will and to make it a reality we must cultivate generous thoughts and put them to work in our everyday living.

A Chinese laundryman once had "Merry Christmas" bands printed for his customers. These cheery wrappings began appearing around the shirts in mid-December, but continued into the spring and summer. Many customers thought he had just overstocked these tags, but one man thought he would ask why:

"Sam, why do you put those Merry Christmas bands around the shirts now—long after Christmas is gone?"

"Oh," said Sam, "me wish you very Merry Christmas all the time."

Happy holidays all the year round! It's a wonderful way for busy parents and children to bring joy into the hearts of others. Our neighborhoods should be better and brighter because we live there. We should always find time and a way to bring cheer to the lives of others, and we shouldn't skip the Christmas season.

Fathers and bachelor uncles may help repair toys; mothers and children and grandmas may get busy with numerous projects to help scatter sunshine.

"What can I do?" you ask. "I don't have much money—only a willing heart and willing hands."

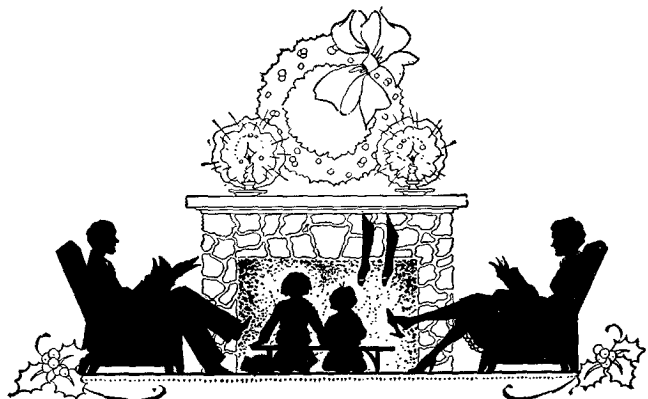
That's where most of us stand, I think, but a willing heart is the most important asset of all. The few suggestions that follow are not all original, but they may help to prime your thoughts.

Our Book and Bible Houses have

Lest We Forget

By Pauline Goddard

At this glad season of the year,
We think of those whom we hold dear,
Of Christmas trees and Santa's toys,
Good things to eat and Yuletide joys.
Yet may we not forget the One
Born in a manger—God's own Son—
The greatest gift that can adorn
Our hearts and lives on Christmas morn.



treasured reading for all prices and all ages. How wonderful to fill the minds of our children with good thoughts from *The Bible Story* or *The Golden Treasury* or a nature book! Home-made cloth books with pinked edges and Bible-story pictures make lovely gifts, and the cost is negligible.

Last year a friend of mine sent me a felt story entitled "Three Little Stockings," with felt illustrations. She is an artist with felt; I am not. I have shared her "gift" story in several Sabbath schools, and made many children happy. It was Longfellow who said:

"Give what you have. To someone, it may be better than you dare to think."

A loaf of homemade bread, a dish of fruit, a jar of preserves, or a box of cookies, brightly wrapped, make delightful gifts.

If you have time and energy and neighbors with children, you may like to enclose a homemade gift certificate in a greeting card, which reads something like this:

"This certificate entitles my neighbor, Mrs. John Brown, to 10 hours of baby-sitting at her convenience." Think of the joy that could bring to a tired mother.

A big, kind Irish cab driver in Boston took his self-appointed mission for shut-ins seriously and called it Para Tours ("tours for the paralyzed"). He takes hospital or nursing-home patients on three-hour tours anywhere they'd like to go, to anything they'd like to see. Some tours are of necessity made in an ambulance, going slowly through the crowds. The trip to the Boston Common attracted almost as much attention as the live reindeer romping about near the annual festival, because motor vehicles are not generally allowed on the Common. Police permitted the ambulance to circle the brilliant display there and also at the public garden. Mr. Murphy gives freely of himself to make others happy.

One writer suggested something lovely, something each of us can do—writing long-overdue letters of appreciation to loved ones or friends who may be lonely. It may be that some overworked civic leader, or the doctor who saved your baby's life, or a teacher who inspired you in days gone by, is needing such encouragement and cheer. Express your kind thoughts on some paper, seal in an envelope, and take to the nearest mailbox. This will be the greatest investment in happiness you could possibly make for the price of a stamp.

Joseph Mohr, the young parish priest in the Austrian village of Arnsdorf, and the organist, Franz Gruber, approached Christmas with no Christmas music in sight. Inspired by the

quietude of a beautiful moonlight night after visiting a woodcutter's home to bless the newborn babe, Mohr wrote the immortal words of "Silent Night, Holy Night," and in the early hours of Christmas Day, 1818, Franz Gruber composed the music. Later the same day he and Mohr sang it for the church folks. Their gift to their community has blessed the



Disowned for Christ—

Very Tall

By Eric B. Hare

"Did you hear the wages they will pay, Maung Thein?"

"Never mind the wages, Thara. Maybe I can win some souls in Tiger Village. Those are the wages I want," he replied earnestly.

So Maung Thein went to Tiger Village; and about 22 boys and girls came to his little school there. Among these heathen children was one little ten-year-old boy named Very Tall. This little fellow must have been a very long baby when he was born. His mother really should have called him Longfellow, but she was thinking of him standing up, so she called him Very Tall. This lad lived in a village four miles away, but in order to come to school he was staying with an uncle in Tiger Village. He had only been at school a few weeks when he saw in his teacher's Bible something yellow that shone like gold.

"What's that, Thara?" he asked.

"Why, that's a Sabbath school book-

whole world. A Christmas song was born. It was their perfect gift.

We may not be able to do great deeds to move the world, but each of us has a mission, a touch, a word, that may make a sad life brighter. That can be *your* perfect gift! Nothing brings more joy into our own lives than the joy of caring for others and brightening sad lives.

mark," said Maung Thein. "Everybody who studies his Sabbath school lesson every day and who goes to Sabbath school every week for a year gets a beautiful golden ribbon like that."

"Do they?" said Very Tall, his eyes wide with wonder. "And if I study my Sabbath school lesson every day and go to Sabbath school every week for a year, can I get one too?"

"You certainly can."

"Then that's what I'm going to get," he said, "a golden ribbon that shines like the golden streets of the New Jerusalem." And he began in real earnest. At the end of the first quarter he received a perfect record card. At the end of the second quarter he received another. At the end of the third quarter he received another. Then he began to count the Sabbaths till he would complete the whole year.

"Only five more Sabbaths. Only four more Sabbaths. Only three . . ." And then one day an old man came from Very Tall's village. He walked into the schoolhouse, sat down, and spread apart the bamboos in the floor enough to spit out his wad of betel nut. Then, leaning over, he touched Very Tall on the shoulder and said, "Very Tall, yer mother's awful sick. Yer got to go home and eat the devil worship, so's she can get better again."

Very Tall was very sad all the rest of the afternoon. Long after the other children had left the school he sat there, wondering what he could do. He loved his mother and he loved going home. That didn't make him sad. But how could he keep up his perfect record if he went home? There wasn't a Bible in the whole village. Nobody could read, and there wasn't a single Christian; and the devil worship might require him to stay two weeks. It might take three. And there were only three more Sabbaths between him and his golden bookmark.

Suddenly an idea struck him. He hurried down the school ladder, ran down the trail through the mango trees, and raced up the ladder to his teacher's room. "Thara," he panted. "Thara, I've thought; haven't you got two Bibles? And couldn't you lend me one? I'd be so careful of it. I really would. And, Thara, then I could keep up my record, and I could have Sabbath school all by myself. Please, Thara."

"Of course you may have my extra Bible, Very Tall," said Maung Thein, and turning down the pages where that week's lesson and the next week's lesson were, he handed it to Very Tall.

"Thank you, Thara. Thank you
(Continued on page 20)



I BECAME an Adventist when I was 18, against severe opposition from my parents. I had never seen an Adventist minister or heard an Adventist sermon until I was baptized, but I had accepted every point of doctrine and loved the writings of the Spirit of Prophecy. This is the story of what I recognize now as God's Holy Spirit leading, counseling, and comforting me as needed, even in my earliest childhood.

Mine was not a Christian home. True, my parents were church members, and my father, at least, had deep convictions. His main and perhaps his sole belief aside from baptism by immersion was that the denomination called the Christian Church was the *only* true church of God. After one is baptized he is a child of God, unruly perhaps, but still God's child.

Mother simply accepted whatever father said. There was no Christian church in our town, so my parents were not regular churchgoers. They sent us children to a community Sunday school, but attended irregularly themselves.

How I Learned to Love Jesus

When I was nine or ten years old every child in that Sunday school received a New Testament for Christmas. I read mine eagerly. Sitting near a kerosene lamp, I became acquainted with Jesus. And I loved Him. Everything else faded away as I walked with Him, saw Him tired, hungry, and thirsty; heard Him teach wonderful truths; saw Him heal the sick and raise the dead. He scolded the hypocrites, though He was kind and gentle with everyone.

Then I looked about me. I saw no one live a truly Christlike life. Sometimes people were even cruel and unfair in dealing with one another. If Jesus only were here now, I thought, I would go to Him as the children did 19 centuries ago, and I am sure He would make me happy. But I kept these thoughts to myself. No one ever dreamed of the longing I had in my heart for Jesus. Surely the angels were very near.

I was a good student in school and I loved to play as children do, but deep inside me was a hunger I could not escape. I yearned for something I did not have.

When I was about 15 something unusual happened. My father's sister, who lived near us, received a letter from a cousin in a distant State, asking for comfort and spiritual help. She had lost her mother and was lonely and sad. Could one find God by searching the Bible? she wanted to know. Surely, auntie replied, and drawing me into the circle, she formed what we called a Bible Reading So-

ciety (a B.R.S.). We would take the Bible and the Bible only as our guide, though we were all prejudiced in favor of the church of my father. We would read, then discuss our findings in our letters.

One of the first texts that confronted us was Matthew 10:32, 33. To me this text presented an ultimatum. "If ye confess me before men, I will confess you. If not . . ." That much was clear. Our aunt was already a Christian, but I had made no profession. So at the first opportunity I attended revival meetings.

My First Faltering Step

When I arose at the first altar call (I didn't go forward; I had been taught that the mourners' bench was silly and needless), my father was visibly touched—and uneasy. This was the wrong church! But a heavy snowstorm prevented us from attending the meetings again. However, I had done what I went there to do. Though I had gone such a little way and knew so little, peace filled my soul. The first step had been taken.

The next step was prayer. Why had I never prayed before? I do not know. Be grateful, dear young friends, if you have been taught to pray from earliest childhood. What a blessing that would have been to me! I believe I was nearly 16 before I really prayed.

I was writing a letter to the interested distant cousin. It had been a hard day. I had whispered and giggled in school, and with evident regret, the teacher had reproved me. Amused at my discomfiture, the other pupils had laughed. That was worse than a blow. I went home miserable. Then mother scolded me for something I knew nothing about; this was too much.

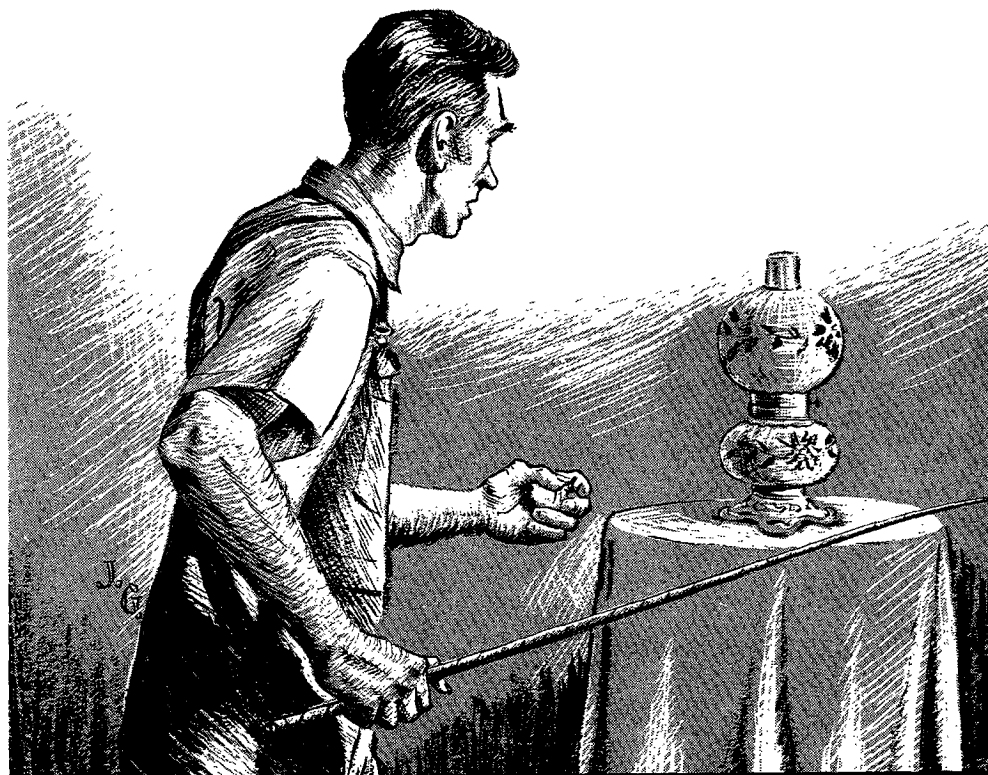
I sought refuge in writing, and before I knew it I was weeping bitterly. I prayed, "Dear God, forgive me. Why was I so rude today? Why do so many things happen to me? Show me how to be what I ought to be."

My soul was in turmoil. Why? Why? Why? I needed to understand and be understood! In my extremity I opened up my heart on paper as I could not have done otherwise. The cousin immediately wrote my aunt about the grief I had expressed. She gave me such help as she was able. Thus was forged another strong link that was to bind us more closely together when greater problems should confront us.

Our B.R.S. grew in size gradually. I enlisted my two younger sisters, who eventually read the Bible through twice. Our reading was haphazard and we were more confused each day by what we read; but we were headed in the right direction and God had

Into the Light

By Edna Vance



some startling things in store for us.

Just when our appetites were keenly whetted and we were not sure about past teachings, two Adventist families moved into the little town where my aunt lived. Her husband and the husband of one of these Adventist sisters "happened" to go into business together. The other family consisted of this Adventist woman's parents and aunt.

Those women were real missionaries! My aunt, in her eager search for truth, was not long in finding it. She asked questions. They gave her *Daniel and the Revelation* to read and invited her to Sabbath school. In one week she had finished the book and kept her first Sabbath. Then straight to the other members of the B.R.S. she went with her new-found hope.

The cousin in Illinois questioned every point. But one at a time she accepted all and became a Bible worker. She drew a cousin in the Ozarks into our circle, who also gladly accepted all the truth. When we learned two years later that this cousin had died of tuberculosis, we were glad we had not failed her.

I drank in truth like a man dying of thirst. But I was in for trouble. When my aunt first told my father of her new and blessed hope, he was favorably impressed. "Go ahead, sis," he said. "Maybe you're right. Then there will be one real Christian in the family." But our nearest neighbor had a brother who was supposed to be an Adventist. And he was opposed to Sister White. He represented her as being a woman of low moral standards, and the denomination as believing in free love.

Father came into the house with the buggy whip in his hand.



When my father heard this he was filled with horror and fear—fear lest his daughter, his first-born, the one on whom he was counting for great things, should be drawn into such a despised sect. With no investigation into the "Adventist" man's veracity, he set about stamping out this dread heresy from his home. He knew I was studying and that I had some Adventist literature in the house. When he saw *Daniel and the Revelation* he forbade my reading it.

"Take it back or I'll burn it," he threatened. He meant it, so I obeyed.

Nothing Could Stop Me Now

But I had my Bible and I had tasted and found that the Lord is good. Nothing could stop me now—not if they took everything away from me. What can separate us from the love of God? Not persecution, surely; that only draws us closer to Him.

Then God intervened—I contracted pneumonia followed by tuberculosis. I was nearing my eighteenth birthday and had recently obtained my first certificate to teach. "About three years to live," was the doctor's verdict. My parents took me to my aunt's home in town that summer for two or three months, so the doctor could observe me more closely.

I was unable to work, but I could study. What a chance! I attended Sabbath school and Bible studies once a week. I also read some Adventist literature.

When I returned home that summer I took with me a copy of the old *Bible Reading Gazette*—studies with 200 or 300 questions! Just the way I liked them!

I copied the ones on the Spirit of Prophecy and the sanctuary and sent them to the cousin in Illinois. Those on faith, daily living, et cetera, were food for my spiritual needs. And I taught my sisters as much as I could, including how to pray.

Still unable to do much work, and farm duties being slack in winter, I managed to keep the Sabbath with little opposition. Then one Friday evening in spring a test came. It was time to set out the cabbage plants, and father asked me to walk along beside the row and drop the plants where the workers who were on their knees could get them and put them into the ground. "We'll do the work," he said.

Now, to help my father with any task was my delight. Refuse him now when it was so evident that he was trying to shield me? How could I? I felt like an ingrate. I went, but every minute it seemed to me that I would die of guilt and shame. Before I went to sleep that night I asked forgiveness, and for strength for the next trial.

The next Friday evening the tomato plants were ready to transplant. Mother asked me to help, and I told her I would do it any time except Friday evening. She went then and told father that I had been keeping Saturday all the time. Nothing but God's grace could have enabled me to be true, for I hated to hurt my father. It placed a gulf between us that I could scarcely bear.

One at a time my aunt slipped me books. I was so thrilled with *Early Writings* and *The Great Controversy* that I could hardly lay them aside to sleep. Sister White—a girl my own age—doing exploits for God! An invalid! Maybe God would heal me too, if my life were wholly His. In the *Testimonies*, volumes 1 and 2, I found the truth about diet, care of the health, and many other things of importance. The influence of those books upon my life has been measureless.

The diet question was hard, because of my family. They could hardly eat when I refused to eat meat. "You'll starve!" my father cried in consternation. Just how I was to subsist and have a balanced diet I did not know; but the meat that was served was mostly pork, and I would starve before I'd eat it.

The Lord did not fail me. There was an abundant crop of walnuts in the timber that year, and one day father came back with a wagonload—for me chiefly, I was sure, though he said nothing. Here was my meat! My health improved noticeably and I began putting on weight.

Baptism

Time slipped away uneventfully that year until one day—December 1—the opportunity came to be baptized. A minister was being sent to the church nearest us. Could I be at my aunt's that night so we could get an early start the next morning? My heart stood still. Joy . . . perplexity. How to tell my father?

Mother told him. He said flatly, "No! Never." Then I said I'd have to walk. He couldn't stand that either—I was *not going*! He left no stone unturned to persuade me to change my mind. I told him I had prayed for this for a year and a half; I dare not turn it down.

His face the picture of agony, he went back to work. And I prayed. Suddenly, for one brief instant the space around me was filled with white angel wings. This was my answer. I went upstairs to pack.

Father came into the house with the buggy whip in his hand. His daughter's life was *not* going to be ruined by a false religion! I have never seen such suffering on mortal

(Continued on page 8)

Reports From Far and Near



Pastor B. J. Dompas baptizing one of the Moslem converts from the Malang, East Java, effort.

Twelve of this group of 15 baptismal candidates were former Moslems. They were won through the Malang evangelistic effort by B. J. Dompas, in center.



Winning Moslems in Indonesia

By C. C. Cleveland, *President Indonesia Union Mission*

PRIOR to World War II the number of Moslems won to our message in the entire Far East could almost be counted on the fingers of one's hands. After the war it was evident that a change was taking place.

Indonesia seemed to be the field where the most promising results were obtained. At first, the work among the Moslems was done on an individual basis. For example, in 1953 Brother Tahapari, a leading Seventh-day Adventist layman in the East Java Mission, started a dairy business in the small city of Paree. Since more than 90 per cent of the population of Java are of the Moslem faith, practically all of his workers were Moslems. He began to study with them individually, and after some time was able to organize a Bible study class.

The interest grew as various members were baptized, so Brother Tahapari set aside one room in his home for the small group to meet on Sabbath. The good work continued until there were more than 20 baptized Moslem converts regularly attending the Sabbath school and church services.

But this was only the beginning. Brother Tahapari, from his own funds, built a representative church in the most desirable location on his own property. It was my privilege to have a part in the dedication of this church in 1956. Now there is a full-time worker assigned to that district, and the church members in Paree number about 60, most of whom are former Moslems.

A conservative estimate of the total Moslems to be baptized for the entire year 1961 is placed at 120. More than 6 per cent of our total union baptisms for 1961 will be Moslem converts!

We may well ask the question as to why these relatively high Moslem baptisms are being obtained in Indonesia. Probably several answers can be given. Since obtaining its independence, Indonesia has had a comparatively high degree of religious freedom. All parts of this field, with its more than 90 million people, are now

open to the Seventh-day Adventist message. Government officials, usually of the Moslem faith, are often present at our various church dedications.

We have freedom to print our Adventist literature, and about 150 full-time colporteurs are engaged in selling it. This number is increased to more than 400 by part-time and student colporteurs during the vacation period.

Education has been stressed by the Indonesian Government, and the literacy percentages have been increased several fold since independence in 1945. Our Voice of Prophecy department has taken full advantage of this favorable trend and is reaching many Moslems with its courses. We are now offering special introductory lessons for Moslems to give them a better background for understanding our Christian message.

Many of our 99 credentialed and licensed ministers are in territory where they have access to interested Moslems. These workers have received special training in how to approach Moslems and how to present our message to them in the most tactful way.

Evangelistic Efforts

In recent years more attention has been given to the holding of evangelistic efforts primarily for the Moslem people. This year, three major efforts were held in strong Moslem territory. Pangarisan Sitompul, our union evangelist, held one such effort in South Sumatra with good results. Another effort was held in Malang, East Java, by B. J. Dompas, the head of our Voice of Prophecy department. Many Moslems attended, and among others, a city policeman was baptized.

The largest effort for Moslems was held in the university city of Jogjakarta in Central Java by Garth Thompson, head of the Bible department of our Indonesia Union Seminary. A number of ministerial students and several ministerial interns helped with these important meetings during the vacation period. There was an average attendance of more than 400 Moslems throughout the entire series, with more Moslems attending the latter part of the meetings than during the early part.

Plans are already laid and progress is being made toward a continuous evangelistic program, primarily for the Moslems, in the capital city of Djakarta. The



U.S. AIR FORCE PHOTO

Air Force Offering in Japan Aids SDA Medical Work

On the weekend of October 21 and 22 the Protestant chapel activities on Tachikawa Air Base, Japan, gave an offering of 158,886 yen (\$441.35) for Seventh-day Adventist medical work. The gift was to help establish an outpatient dispensary, with limited inpatient capabilities, at Sapporo, the largest city on the northernmost island of Hokkaido.

On October 27 at the East Chapel, Tachikawa, a check for the total was given to Winston T. Clark, president of the Japan Union Mission, by Chaplain, Lt. Col. Elmer E. Wehking, base chaplain, Tachikawa Air Base, chairman of the Protestant Chaplains' Fund Council. Present were Chaplain, Capt. Wayne C. Hill (left) custodian-recorder of the Protestant Chaplains' Fund, and Kensaku Yasui (right) president of the North Japan Mission, where the clinic is to be located.

Seventh-day Adventist members of the Air Force, which now number about 40 on Tachikawa, continue to witness for their Lord as opportunity permits. Their portion of this gift amounted to \$37.75.

WAYNE C. HILL, SDA Chaplain
United States Air Force

Lord has opened the way for us to receive from the government a most favorable location for an evangelistic center, which will seat more than 1,000 persons. Our evangelist for this area, Clinton L. Shankel, is already located in Djakarta.

Plans for the center have been approved by the city, and the necessary piling will be driven by the end of 1961. Probably you have already heard that one half of the Thirteenth Sabbath Offering overflow this quarter has been assigned to this project.

We believe that God has wonderful things in store for the Moslem people of Indonesia.

Southern California Laymen Hold Consociation

By David H. Pillor

Southern California laymen numbering 265 met at mile-high Camp Cedar Falls, October 6-8, for the third biennial laymen's consociation. The three-day meeting was directed by W. L. Barclay, conference home missionary secretary.

Cree Sandefur, the conference president, spoke Friday night, October 6. "What we have done in the past will not suffice for these momentous times," he said.

"A sense of urgency is gripping the world," declared J. E. Edwards, secretary of the General Conference Home Missionary Department. He reported on the rapid rise of spiritism in the 11 countries of South Africa and Asia he had visited recently. "Add to this the growing influence of the Roman Catholic Church, the impetus to merge the Protestant churches, and the spread of Communism, and it is evident," said Elder Edwards, "that we have come to a time when intense earnestness ought to take hold of God's people."

New methods of soul winning presented Sabbath afternoon included the Two Bible Chapter Approach that has proved a successful way to arouse interest in Bible study; also the Bible Study Card Game, now in its second printing.

Panel discussions by conference pastors provided interesting insights into the practical problems faced by laymen in their work for souls. Topics such as "How to Reach Backsliders," "How to Work for Non-SDA Relatives," "Can Laymen Secure Decisions?" offered suggestions for more effective soul winning.

The laymen spoke with conviction and earnestness as they told how God had blessed their efforts as soul winners. God

Southern California laymen and guest speakers who met at Cedar Falls Camp to study soul-winning methods October 6-8.



will finish His work with just such sincere, dedicated men and women.

With hearts ignited by renewed fire and zeal to go and do God's bidding, the delegates left the mountaintop to mingle with the 6.5 million people living in the valleys below.

A Trip to Nebasa, Congo

By R. H. Wentland, President
Congo Union Mission

T. W. Staples is president of the North Congo Field with headquarters at Rwese Station. In this field there are three widely scattered mission stations. One is Rwese, another is Talla, and the third is Nebasa, where our veteran missionaries Brother and Sister A. A. Matter have been carrying on.

In a recent letter Elder Staples reports on a trip to Nebasa. The Opel that he mentions is a truck the field owns, and the petrol is gasoline.

"The few days before July 12, the day I was to leave for Rwese, I was very busy obtaining permits for petrol, Diesel fuel, shirts, trousers, khaki cloth, blankets, cement, et cetera. With the Opel loaded, I left Kampala on the evening of July 12. I met Alfred Matter at Ankole the next day. We traveled on to the border together, arriving at about 3:30 P.M. There, we found 15 lorries [trucks] parked, waiting for the Congolese customs officer to arrive. He had been on a spree since about 4:00 P.M. the previous afternoon.

"When he arrived at 4:30 P.M. that day, he settled down in his comfortable home for a rest. This irritated the 15 or more African drivers. They demanded that he come to work. He eventually went to work but retaliated by saying that all of them would have to unload their trucks so he could verify their loads.

"They refused. Arguments flew back and forth for hours. The armed soldiers first stood by, taking no part. Finally, they sided with the drivers, some of whom had camped there for 24 hours. They were about to smash the barrier down.

"When a slightly drunk customs officer threatened to use his gun, I decided that things were getting out of control, so we turned our Opel around and drove back to the English customs area, where we slept that night. Next morning, we found that things had been ironed out. The truck drivers had won out, with the support of the soldiers.

Arrival at Rwese

"We arrived at Rwese just in time for sunset worship. No one expected us. Our telegram had been misspelled in parts, so Pastor Japhet had not gone to the border to meet us. They gave us a very warm welcome, however, and we spent a quiet Sabbath day.

"Sunday, very early, we left for Nebasa, with three drums of petrol, cement, and putty. All went well as far as Mambasa, where we met our first barrier. Here they demanded to know how much money we had and how many suitcases. At first the official was very rough. As soon as he realized that we were mission-

aries he treated us more kindly but demanded medicine when he heard that we were carrying some. I gave him a few samples of headache tablets that Dr. Taylor had given me, and he was happy and let us through.

"Just before we entered Paulis an armed guard halted us, with an automatic rifle at the ready. He, too, was rough at first, but let us go when he heard we were missionaries. By now it was nightfall. We had been warned that we would not be allowed to leave at night, but we rode on through Paulis and were able to arrange with the guard at the other end to leave the town. The hotels are very unreliable; we do not like to stay in them; we prefer to drive on.

"It was two o'clock the next morning when we arrived at Nebasa. The old folks [the Matters] were overjoyed to see us. We talked with them for about two hours, then went to bed. After breakfast we talked to them again and decided that they should leave for home with us. For three days Alfred packed, then we were off again for Rwese, Alfred driving his parents' car and I the Opel. In Paulis we met the barriers on both sides again. The officials thought that we were running away, hence were hard on us, but a little power of persuasion got us through and we were on our way again.

"Just before nightfall we ran into a terrific tropical storm. An hour later we arrived at an impassable barrier—a huge tree across the road. By nine o'clock 20 lorries were held up. We slept there, and

the next morning, with cables and an ax or two, 30 of us cleared the road sufficiently to allow us to be on our way again. At the Mambasa barrier we gave the keeper the medicine that we had promised him, and he let us go. Once more we arrived at Rwese just before sunset on Friday evening.

"The following Sunday and Monday we worked at the mission, then left early Tuesday morning for the Uganda border."

It is thrilling to be a missionary in the Congo these days. The work is going forward. We expect trouble and more trouble as long as time lasts, but we also know that the work will be finished gloriously.

New Medical Launch for the Sao Francisco River

By Leslie C. Scofield, Jr.
Nurse-Captain

During the past five years the medical launch *Luminar* has been very active in carrying the light of the message to the people living along the São Francisco River, deep in the heart of Brazil.

We have followed an organized schedule, working in several different places at a time and visiting each place on definite days at least once a week. We usually select a small city or village as a base, and work with the idea of organizing a church and church school as soon as pos-



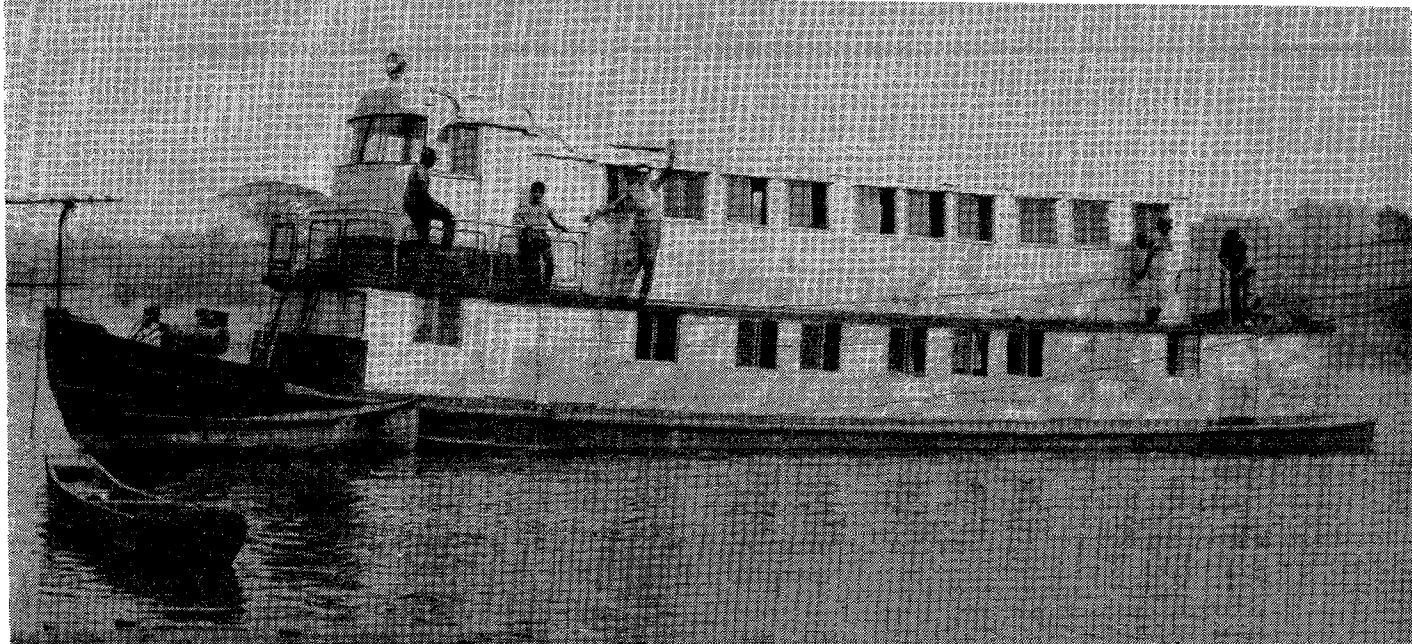
Kwang Yang Church Dedicated in Korea

On Sabbath, October 28, more than 200 believers gathered in the new church at Kwang Yang, Korea, for the dedication service. Chong Kyoung Shin, president of the Southwest Korean Mission, gave the dedicatory sermon. Visitors included several church elders and local leaders from surrounding churches.

The new building, 21 by 42 feet, of cement blocks, was begun in July. Erected at a cost of \$1,300, it is the best building in the village.

This year 80 new churches have been constructed or purchased in Korea, an average of almost one every four days. The Sabbath school membership is now more than 70,000, an increase this year of 20,500 members. Already this year 2,900 people have been baptized. There are still more than 100 church groups without an adequate place to meet. Some are meeting out of doors, which will be impossible when cold weather arrives.

ROBERT L. SHELDON, Manager
Korean Signs of the Times Publishing House



The *Luminar II*, new medical launch on the São Francisco River, Brazil.

sible. In other places we establish medical posts and missionary schools, where we station a missionary couple to treat the sick and teach the children, thus giving them continuous aid in that area.

Working in this manner, we make contact with many people over a period of time, during which we come to know them and help them learn the message. This method of using the launch economizes on fuel and gives more permanent results than when the launch travels the whole length of the river at once. It does, however, require more medicines and is much harder work for the launch man and his helpers.

During the past five years we have organized one church, four church groups, four schools, and baptized about 156 souls. We have treated 100,000 people, and pulled 30,000 teeth.

In addition to doing regular launch work during the past two years we have been busy building a new floating clinic hospital, which will be the first of its kind. Designed especially for the São Francisco River, this new launch, the *Luminar II*, will provide comfortable private quarters for the launch captain's family and helpers, as well as complete clinic-hospital service.

The *Luminar II* is 18.5 meters long, 4.5 meters wide, and 4.2 meters high. The hull is of galvanized steel plate, specially designed for use in shallow water. The cabins, on two decks, are made of an aluminum skin over steel ribs. The power is provided by a 175 H.P. G.M. marine Diesel motor. It is remotely controlled from the forward upper control cabin, which has a 360° visibility. The helm is hydraulic, and the instruments are all electric.

The launch has a twin electric installation system. A 32-volt system, operating off batteries and using a heavy-duty converter, produces 110 volts AC to power the equipment. The launch has outside connections to give or receive power as the need may be.

When the launch is completed, the main lower deck will provide living quar-

ters for the launch captain, his helpers, and guests. It also houses the motors, converter, batteries, oil tanks, and storage space.

The second deck, except for the forward control cabin, will be devoted ex-

clusively to the hospital-clinic. At the stern of the second deck is an open waiting room with a canvas shading and guard railing, where benches are provided for the waiting patients.

From the waiting room the patients will enter directly into the first of the aluminum cabins. In this office, with desk and files, each patient will be registered and receive his card for examination and instructions to be filled in concerning medicines, diet, laboratory work, or whatever is prescribed by the doctor or the launch captain.

Next is the examining room, which has a sink, a small private examination room with examination table, a desk, and a bench. Here the patient will be examined and his card filled in concerning medication, diet, et cetera.

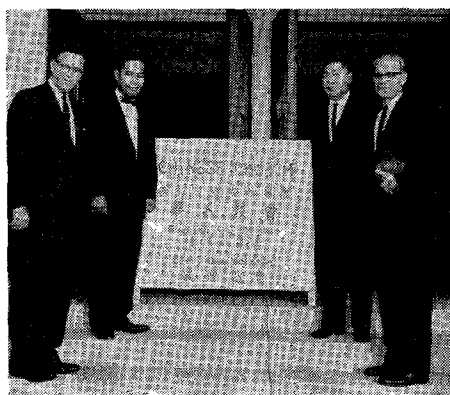
Then comes the largest room in the clinic—pharmacy, laboratory, and treatment room combination. Here the patient will receive medicines, injections, dressings, and some other simple treatments as the need may be. Specimens will be taken for the laboratory whenever indicated. The laboratory will be small but well equipped.

Most of the patients will end their treatment here in this room. But there will be some who will need to have some type of minor surgery, or teeth extracted. These will be taken care of in the next room, which is the combination dental office and operating room.

Finally comes the ward, which has three beds for adults, and two to six places for children or babies. Patients will be taken along with us as we travel, and will be dropped off on our return trip, or will be sent by steamboat when they are well enough to go home.

We now have three very simple medical posts along the river, and are building more. These posts consist of a medical post, primary school, and church group directed by a nurse-teacher couple. They pull teeth, treat the people, teach the children, and preach the gospel, but save their surgical and special cases for the visit of the launch.

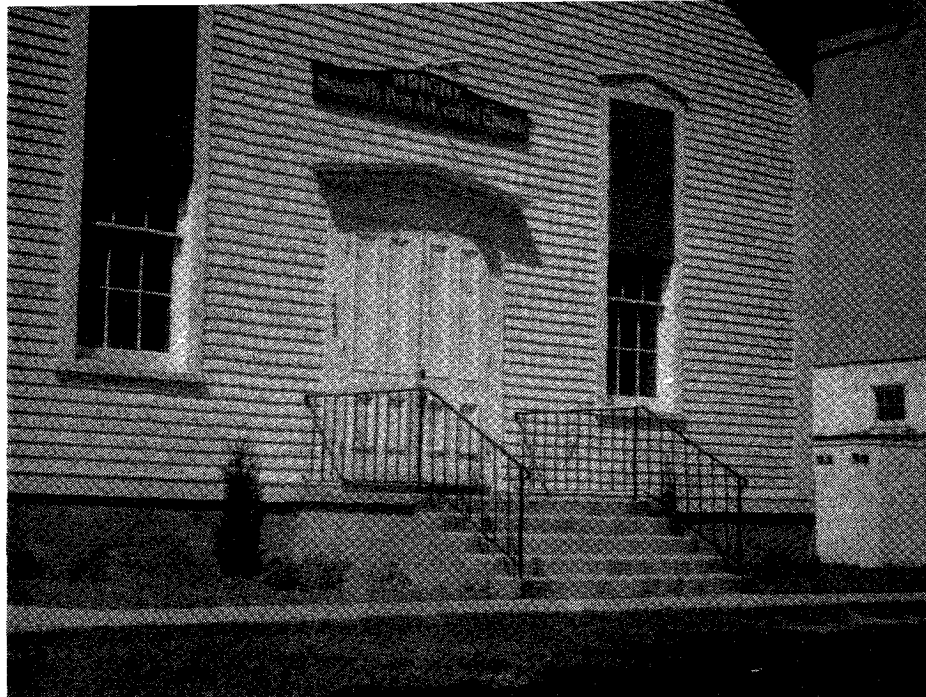
Chinese Church Organized in Los Angeles, California



On Sabbath, November 4, the first Chinese Seventh-day Adventist church of the Southern California Conference, and the second such congregation in the United States, was organized in Los Angeles. Left to right: Alvin G. Munson, Southern California Conference secretary-treasurer, Woo Shang Chan, pastor of the new church, Paul Hwang, M.D., one of the founders of the church, and Cree Sandefur, Southern California Conference president, all of whom participated in the organizing activities, stand at the entrance to the new church.

In addition to this church in the Chinese language, churches for Japanese, Spanish, German, Russian, and Filipino-speaking congregations are part of the family of churches of the Southern California Conference. The Chinese Seventh-day Adventist church of Los Angeles is the eighty-third church in the conference.

HERBERT FORD
Public Relations Secretary



The Seventh-day Adventist church and school at Wright, Michigan. This church recently celebrated its centennial.

Wright, Michigan, Church Celebrates Centennial

By Jeremia Florea, Pastor

"Walter Hastings called the meeting to order. Bro. James White opened with prayer. The subject of the meeting was stated—viz. organization. Sister White then spoke of the state of the church in Wright and elsewhere as she understood it. . . . The elders and deacons were ordained and a vote of thanks addressed to Bro. and Sr. White for their faithful labors with the brethren, and the meeting adjourned sine die." Thus begins and ends the first clerk's report of the Seventh-day Adventist church at Wright, Michigan. The date—December 17, 1861.

On Sabbath, October 21, 1961—almost 100 years later—the church celebrated its centennial. For weeks before this date preparations were made. The church building received special attention and the grounds were cleaned and made ready. Beards of all colors and sizes were grown, and century-old costumes were unpacked and made ready for wear.

The program began on Friday night with N. C. Wilson, the Michigan Conference president, giving the keynote address. The next day, Sabbath morning, a man with tail coat and beard was directing the automobile, not the horse and buggy, traffic. People from far and near came, until the house of worship was altogether inadequate to seat the crowd. T. H. Jemison, from Andrews University at Berrien Springs, Michigan, was the speaker for the day. His morning sermon was entitled "Why a Seventh-day Adventist Church?" In the afternoon he spoke on our need to walk with God as Enoch of old.

A group of young people displaying handsome beards and costumes re-enacted the scenes of 100 years ago when Elder and Mrs. White were called to help organize the church at Wright. The Oakwood Boulevard (Detroit) and

Grand Rapids choirs sang several beautiful old Adventist hymns, such as "Jerusalem, My Glorious Home" and "The Nearer the Sweeter."

The climax of the program was the personal testimony of Brother Mason Wiatt, who was born two months after the Wright church was organized. He stated that one of the main reasons for his longevity is obedience to the Ten Commandments, especially the fifth. In closing the day's program the large group of people sang—

"The golden morning is fast approaching;
Jesus soon will come
To take His faithful and happy children
To their promised home."

We recited the Spirit of Prophecy classic "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history," then, under God's benediction, we separated to begin our second century of witnessing for God.

Two New Vice-Presidents at Loma Linda University

By John Parrish

Two newly created vice-presidential positions were filled at the recent meeting of the Loma Linda University trustees. Robert L. Cone, secretary-treasurer of the Southeastern California Conference, was named vice-president for financial affairs of the University, and Jerry L. Pettis was named vice-president for development.

Brother Cone, who served the University (then the College of Medical Evangelists) prior to 1959 as internal auditor and later associate controller, will be responsible for all the University's financial affairs, according to President G. T. Anderson.

Brother Pettis, Los Angeles public relations executive, is already serving the University as chairman of the board of counselors.

Ingathering for Funds and Souls in Denmark

By Johann Thorvaldsson

From the farm country of southern Denmark comes the story of how two prayers were answered.

It was not easy to be a farmer in this part of Europe last summer, for it rained almost every day. The situation seemed almost hopeless for the Markussen family, Adventists, when the husband got sick just as the grain was getting ripe and ready for harvest. How could he take advantage of the few sunny hours available when he had to stay in bed with the mumps?

The pastor of the Seventh-day Adventist church called on another farm about 15 miles away, a farm run by a non-Adventist widow. Before he left he offered a short prayer.

"Would you please also pray for good weather?" pleaded the woman. She felt she would lose all her crops if the rainy weather did not stop soon. So the minister offered an earnest petition to the Lord for sunshine that the crops might be spared.

His prayer was answered even sooner than expected. He did not quite make it back to his home before the sun was shining brightly.

About this time Brother Markussen was well again and so was able to make use of the dry weather. Several rain-showers came, but none reached the fields of the widow or the Markussens.

Before the sunshine came, Mrs. Markussen had made good use of the time they were unable to work in their fields by doing Ingathering. The children also took part. Even three-year-old Peter called on the nearest neighbors accompanied by his six-year-old brother Arne.

Satisfied with what they had accomplished, they discontinued their participation in this campaign. They busied themselves trying to get their harvest in before it rained again. But how could they be sure it would stay dry till they were finished?

"If the Lord grants us good weather till we are through, I will go out Ingathering again," said Mrs. Markussen. At worship time the family united in prayer and the mother made her promise to the Lord.

The widow and her son tried desperately to get their crops harvested as soon as the good weather came, although the grain was not quite dry. The particular type they grew would yield a much better crop if completely dry when harvested, but they dared not risk waiting. However, at first it proved to be impossible to hire the necessary equipment.

When the machinery finally arrived it broke down, and it could not be used until repairs were completed the following day. By then the grain was completely dry and ready for harvest. All the work was completed in good weather, but early the following morning it started to pour again. "The Lord surely knew how to answer that prayer," said the widow.

The Adventist farmer also finished gathering in his crops on the evening be-



Mrs. Mary Markussen of southern Denmark, and her children—Arne, 6; Ella, 8; Peter, 3; and Eva, 11—stand in front of their motor scooter.

fore the rain came. Mrs. Markussen did not mind the rain so much now, although she had to go out on her motor scooter to get from farm to farm soliciting funds for foreign missions. The Lord blessed her efforts so that together with her children she reached 175 per cent of the goal for their church. As other faithful members joined in the additional soliciting, the small country church almost tripled its goal for this year.

The widow now is studying our truth and the Markussen family is taking an active part in spreading the third angel's message by visiting people and showing them Bible lessons through color slides. They have all been spiritually strengthened by the answers to their prayers.



The 1961 graduating class at the Takoma Hospital, with members of the nursing school faculty. Seated, left to right: Dr. L. E. Coolidge; Grace Olsen, instructor; Mabel Powell, assistant director of nurses; Ruby Chapman, director of nurses.

Takoma Hospital Holds Commencement Exercises

By Marion S. Simmons

The thirty-third annual commencement exercises at the Takoma Hospital and Sanitarium in Greenville, Tennessee, were held September 22-24. Nine young women and one young man were graduated from the school of practical nursing.

The graduating class chose as their aim, "Not at the top, but still climbing." Their motto came from the pen of inspiration; "Into the furrow of the world's need" [Education, p. 110].

Commencement speakers were Mrs. Marion S. Simmons, student educational consultant for Southern Missionary College, who gave the consecration address; A. E. Rawson, pastor of the Greenville church, who delivered the baccalaureate sermon on Sabbath morning; and Norman R. Gulley, professor of religion at Madison College, who presented the commencement address Sunday evening.

In 1925 the late Drs. Kress and Dr. H. W. Miller encouraged a colleague of theirs at the Washington Sanitarium and Hospital to follow his conviction that he should establish his own medical institution in the Southland. Thus the Takoma Hospital came into being under the guiding hand of Dr. L. E. Coolidge. From a small beginning the hospital has grown to a 65-bed capacity, with three Seventh-day Adventist doctors having their offices in the main building. Dr. Coolidge gave the institution to the Southern Union Conference in 1954.

A three-year school of nursing was established, and in 1929 the first class of three was graduated. Until 1948 the three-year program was offered. Problems with affiliation, bed capacity, and other factors destined the course to a strong one-year offering. Testifying to the type of pro-

gram given is the fact that there have been but three failures in State Board examinations in the past 13 years.

Ruby E. Chapman, director of nurses, has seen continuous service since 1931. Her associate, Mabel Powell, has served 20 years; and Grace Olsen, nursing instructor, has served 14 years. Through continuity of service these dedicated workers have maintained high standards.



► Two youthful evangelists, Claudio L. Villa and Oseas H. Gucilar, conducted a successful six-week series of nightly meetings in Quezon, Philippines. Pastor and Mrs. L. E. Tucker assisted in the Voice of Prophecy Bible School graduation when 19 students received their diplomas. The following morning, as a result of the faithful work of these two young evangelists, nine persons were baptized into Christ. T. V. Barizo officiated.

► Lee In Do, a carpenter, and Pak Sok Kya, a tailor, walked 60 miles to attend the first training camp for MV officers in the Southwest Korean Mission. Ten youth, four of them girls, hiked 50 miles to attend the camp. Twelve MV training camps were conducted in the Korean Union Mission this summer.

► Sunday night, October 29, Chailai, Prakorb, Sanit, Som Jean, and other young people of the Bangkok Sanitarium and Hospital church began their first Voice of Youth public evangelistic series. This effort, directed by MV Secretary Gumjorn Sriratprasas and Pastor C. H. Damron, is the first of its kind to be conducted by Thai young people.

► During the first week of November, Koei Aka and the youth of the Shuri and Naha churches on the island of Okinawa launched a Voice of Youth evangelistic effort. Brother Aka reports that two months of preparation have gone into these meetings, and the youth are very enthusiastic.



Elder and Mrs. D. Kenneth Smith and four children left New York City November 5, for Thailand. They are returning, after furlough, for a second term of service. Brother Smith will continue as an evangelist and mission station director in North Thailand.

Elder and Mrs. Arthur W. Robinson, Jr., and two children sailed from San Francisco, California, to Sydney, on the S.S. Canberra, November 6, returning after furlough to Ceylon. They have given two terms of service in the Southern Asia Division. Brother Robinson will resume his work as principal and busi-

ness manager of the Lakpahana Training Institute, at Mailapitiya.

Dr. and Mrs. James M. Crawford and two children, of Loma Linda, California, left Los Angeles, California, November 9, for Thailand. Dr. Crawford will connect with the Bangkok Sanitarium and Hospital as a dentist.

Dr. and Mrs. George E. Richardson and three children, of Victorville, California, left Los Angeles, California, November 12, for Singapore. Dr. Richardson will serve as a physician in the Youngberg Hospital. This family previously served one mission term in Burma from 1949 to 1954.

Mr. and Mrs. Donald F. Gilbert and son, of Gentry, Arkansas, left San Francisco, California, November 15, for Taiwan. Brother Gilbert will connect with the South China Island Union Mission for treasury work. N. W. DUNN

Very Tall

(Continued from page 11)

Thara," said Very Tall, and putting his teacher's Bible carefully under his little coat right next to his little heart, he waved good-by, climbed down the ladder, and disappeared down the trail through the jungle bamboos, calling out, "I'll be faithful, Thara! I'll be faithful!"

Maung Thein's heart beat with joy as he saw the little fellow go, and he stood there for a moment, realizing that there is no joy on earth that can compare with the joy of seeing others coming out

of darkness into light because of something you have done. Then he remembered that it was time to cook his evening meal. He turned around, lighted a fire, and put on a pot of rice to cook. Then he reached into the basket that hung on the wall to get some vegetables to put in the stew to eat with his rice. The basket was empty, but that didn't matter. There were plenty of things in the jungle to eat. All he had to do was to go and get them. So swinging the basket onto his back, he took down the big knife that hung on the wall and set off down the same trail that Very Tall had taken a little while before.

Maung Thein was not going to any particular place. He was not walking quickly. He was looking for roots and leaves and bamboo shoots, and he walked slowly, turning now to the left, and now to the right, to pick some leaves or dig a root. So you can imagine his surprise, when, after walking only a few hundred yards, he came to a small clearing in the bamboos and found Very Tall right there, sitting under a tree. Very Tall saw his teacher at the same moment, and quickly smuggled something under the corner of his jacket. Then he hung his head as if in shame, and his ears turned fiery red.

Maung Thein was so shocked that he couldn't think what to say. But Very Tall slowly stood up and came toward him. "Why that look of guilt?" thought Maung Thein. "Why those red ears? Whatever have you been doing?"

(To Be Continued)

campaign in the city of Dunedin, in South New Zealand, George Burnside, the division ministerial association secretary, reports that he expects to baptize between 40 and 50 believers. The membership of the Dunedin church is less than 100, and the influx of new members will do much to strengthen the work of the church in that center.

► Eric B. Hare, associate secretary of the General Conference Sabbath School Department, is at present conducting Sabbath school workshops in the five unions that make up the division. The ministry and practical advice on Sabbath school matters on the part of Pastor Hare are much appreciated by ministry and laity alike.

FAR EASTERN DIVISION

► As a result of the Voice of Prophecy Crusade conducted by J. L. Tucker in Lucban, Quezon, 29 persons were baptized on Sabbath afternoon, September 2. Loida A. Alix and Abraham B. Frias took charge of the VOP Bible school. On Saturday night 55 students who had completed the 40-lesson course received their diplomas, presented by L. E. Tucker. The auditorium in Lucban was filled every night of the crusade.

► A. Pasuhuk, president of the North Celebes Mission, writes that as a result of the evangelistic meetings held by P. Sitompul and his associates last spring there have been 129 baptisms. Since then S. J. Maramis, Pastor Sitompul's assistant in the union evangelistic team, has held another series of meetings in that mission, resulting in 52 baptisms.

► The Menado Junior Academy (North Celebes) has an enrollment of about 400 students with ten full-time teachers. A church school is also being operated in another part of Menado with two teachers. The church membership in the North Celebes Mission represents about 45 per cent of the membership of the Indonesia Union Mission.

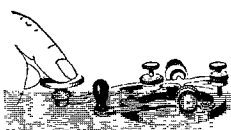
► The Junior College graduation of Southeast Asia Union College took place the weekend of November 10 and 11. Fifteen young people were awarded diplomas by P. G. Miller, president. Several of the graduates are leaving for the United States or Australia to further their education.

MIDDLE EAST DIVISION

► During the month of September evangelistic meetings were held nightly in the Isfahan area of Iran by Kenneth S. Oster.

► On October 7 a new church was organized in the Beirut, Lebanon, Evangelistic Center with about 30 members. Chafic Srour was appointed to serve as the first pastor of this church.

► Iran has two mission schools. The elementary school offers the first four grades and has an enrollment of 25 children. The Iran Training School has an enrollment of 48. The boarding facilities, especially the dormitory rooms, are crowded beyond capacity.



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Evelyn M. Bowles; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

AUSTRALASIAN DIVISION

► A computation has been made by H. White, the division home missionary secretary, showing that in this territory £2 million has been secured through Ingathering since the inception of this feature. The first million was amassed in 35 years, the second million in only eight years. A cycle beginning in 1962 could produce a third million in six years.

► On September 27 the Seventh-day Adventists in Brisbane, the capital of Queensland, joined with representatives of other Protestant churches in a public protest rally against the proposed amendments to the State Liquor Act, shortly to come before Parliament. The city hall was packed to capacity with 2,300 people, including 15 members of Parliament who were challenged to do something constructive about the problem. Immediate reaction was seen in the drafting of

a bill to deal with the liquor problem in Queensland.

► On October 21 Pastor and Mrs. Russell M. Kranz and children arrived in Sydney from England. For the past seven years Pastor Kranz has been a member of the evangelistic staff at the New Gallery in London. Brother Kranz will connect with the Queensland Conference, and in the near future will launch an evangelistic campaign in Brisbane.

► On October 17 Pastor and Mrs. A. G. Ratcliffe, with the members of their family, sailed from Sydney on the *Canberra* for the United States. Pastor Ratcliffe, who has been an outstanding evangelist in the Australasian Division for many years, has been called to connect with the Northern California Conference. In the near future he will take up evangelistic work in Oakland, California.

► Following a concentrated three-week

► Hovik Sarrafian reports that the Tabriz, Iran, church building is filled to capacity in his evangelistic effort there. He has had to rent extra chairs to accommodate the listeners.

► George Khoury, pastor of the Beirut Museitbe church, is holding a series of nightly meetings for three weeks in the Beirut Evangelistic Center. Attendance has been encouraging, especially on week-ends.

► As a direct result of the first quarter Thirteenth Sabbath Offering overflow in 1961 the Middle East College bakery has been enlarged and improved.

► Nashed Yacoub has recently been chosen to serve as dean of studies for Middle East College. Ignatius Yacoub is the newly appointed registrar of the college, and Mrs. Ignatius Yacoub, formerly Mary Haddad, is dean of women.

► Dr. and Mrs. William Wagner recently accompanied a very sick patient to the United States. While there they endeavored to find some medical recruits for the Benghazi Hospital in Libya.

► L. Curtis Miller, of Istanbul, Turkey, conducted the fall Week of Prayer at Middle East College. His theme was Christ for Me. He has a working knowledge of the Turkish language, which is useful in his temperance work in Turkey. While in Beirut his messages to the college family were translated from English to Arabic.

► R. A. Wilcox worked with R. H. Hartwell, A. A. Haddad, and Philip Srou as the Ingathering work began. The previous morning Elders Hartwell and Keough and Brother Henry Melki had spent a few hours soliciting also. The first nine donations totaled Lebanese lira 1,650, or the equivalent of U.S. \$550. Some of the businessmen welcomed a prayer in their office.

ATLANTIC UNION

► The Judson L. Brainard Memorial School in Campville, New York, Mrs. Mabel Swagler, teacher, was dedicated Sabbath afternoon, September 16. Among those participating were R. W. Moore, president of the New York Conference; M. E. Erickson, conference educational superintendent; G. H. Greene, pastor of the Binghamton district; and R. E. Bliss, chairman of the Tioga County church school board.

► A Northeastern Conference workers' meeting was held October 16-18 at the Lake George Hotel in New York State. Among the special guests were W. R. Beach, W. P. Bradley, and F. L. Peterson, of the General Conference; and W. J. Hackett, D. E. Caslow, L. E. Smart, and Dr. J. Wayne McFarland, of the Atlantic Union Conference. It was reported that 450 persons have been baptized in the conference to date, and it is anticipated that more than 500 will be baptized by the end of 1961.

► Several changes in personnel have occurred in the Southern New England Conference. Carl Guenther, who was pastor of the New England Sanitarium and Lynn (Massachusetts) churches during the past four years, retired from active ministry immediately after camp meeting this year. Elder and Mrs. Guenther are living in Pennsylvania, where Elder Guenther has connected with the Reading Institute of Rehabilitation as chaplain on a part-time basis. Ernest Wheeler, pastor of the New London (Connecticut) district, has accepted a call to the Colorado Conference. Ray Davidson, pastor of the Boston Temple and the Everett (Massachusetts) churches, has connected with the Georgia-Cumberland Conference as pastor of the Chattanooga church. Carl Jacobs, former assistant treasurer of the conference, recently moved from South Lancaster to take up his new duties as manager of the Chesapeake Book and Bible House.

► Robert Porter has recently been added to the staff at the New England Sanitarium and Hospital under the new administrative internship plan. He received his education at Walla Walla and Union colleges.

► Because of ill health, C. H. Gerald, treasurer of the Northern New England Conference, requested relief from the responsibility he was carrying. Mr. Gerald will continue as conference auditor until next May, at which time he and his wife plan to retire from active service. The conference committee extended an invitation to Harold Maddox to become treasurer. Mr. Maddox served as assistant treasurer of Southern New England Conference from 1947-1952. From there he went to the Minnesota Conference as treasurer. During the past four years he has directed the construction of the Ventura Estates in Southern California.

CENTRAL UNION

► D. B. Reid, a Central States Conference pastor in St. Louis, Missouri, has baptized 100 persons this year. The majority of these people became members of the St. Louis church as the result of the extended Voice of Prophecy efforts in that city.

► Theodore Carcich, F. O. Sanders, and B. L. Schlotthauer met with the executive board of the Shawnee Mission Hospital in Shawnee Mission, Kansas. This large hospital project, financed by SDA laymen, should be completed by the spring of 1962. President of the hospital board is P. T. Jackson, and hospital administrator is E. W. Baker.

► The 1961 publishing council of the Central Union convened in Denver, Colorado, November 5-7. Present were Theodore Carcich, B. L. Schlotthauer, R. E. Spangle, J. F. Kent, and the members of the publishing committees of the local conferences comprising the Central Union. W. A. Higgins, of the General Conference, brought timely, practical, and inspirational help. Efficient help also was brought by S. L. Clark, of the Review and Herald; Ray Hixson and Paul Tur-

pel, of the Pacific Press; and Orval Driskell of the Omaha Central Branch.

► November 1-13, workers meetings were held in the Wyoming, Colorado, Kansas, and Nebraska conferences. Special emphasis was given to the 1962 Ingathering campaign. Carl Guenther, associate secretary of the General Conference Home Missionary department, presented the needs of our world mission program.

► President and Mrs. D. J. Bieber recently visited the Central American Vocational College in Costa Rica. This school is an affiliate of Union College. President Bieber is a member of the board of this college and attended the board meeting and also a series of union meetings.

COLUMBIA UNION

► Despite constant rain throughout the Sabbath of October 21, the MV's of the Takoma Park, Maryland, church had a weekend campout in Prince William Forest, Virginia. Neal Wilson was the guest speaker for the morning service, and J. V. Scully, W. J. Keith, and Mrs. Pauline Goddard spoke in the afternoon.

► Wales S. Lawrence, formerly of the Petersburg district in Virginia, has taken up new duties as pastor of the Hopewell, Virginia, church.

► L. E. Lenheim, Columbia Union Conference president, was the speaker for the 11 A.M. worship service on the day the Coudersport, Pennsylvania (West), church was dedicated. M. V. Campbell, vice-president of the General Conference, delivered the dedicatory sermon in the afternoon, and E. H. Roy, pastor, led in the Act of Dedication. The dedicatory prayer was offered by George Gainer, former pastor. Mrs. Myrtle Burlingame read the history of the church. Some 250 persons attended the special services.

► G. W. Renton, of the Lewistown, (West) Pennsylvania, district, was injured in an automobile accident October 27. He sustained injuries to his neck and spine, including fractured vertebrae. He is recuperating in the Lewistown Hospital.

► Construction is in progress at the new Ohio Conference youth camp. The foundation has been laid for the main lodge and kitchen, and construction will continue as funds are available.

LAKE UNION

► D. L. Parkhurst, pastor of the Iron Mountain church, in the Upper Peninsula of Michigan, reports that 20 have been baptized as a result of the evangelistic meetings conducted by the Walter-Henderson team. With less than 12 active church members, and all of them elderly, the Lord has blessed and 30 have taken their stand for Christ. Others will be baptized at a later service.

► Andrew Fearing, associate secretary of the Ministerial Association of the General Conference, was the featured speaker at the MV rally held at Emmanuel Missionary College, October 27 and 28. Among those giving assistance were

Fred Beavon, MV secretary of the Lake Union, and L. C. Caviness, Michigan Conference MV leader. The youth rally was sponsored by the EMC MV Society, Edward Skoretz, leader.

► The seniors in the youth guidance class of Cedar Lake Academy, in Michigan, visited Battle Creek, October 24, touring denominational points of interest and the Kellogg food plant, where they observed how breakfast cereals are made from grain to finished product.

► The Ingathering Field Day at Grand Ledge Academy in Michigan brought a total of \$1,357.50. The total is expected to reach \$1,500 before the campaign closes.

NORTH PACIFIC UNION

► Newcomers to the faculty of Auburn Academy (Washington) for the current school year include three Walla Walla College alumni: Mrs. Leona Altmiller, who is teaching typing and shorthand; Mrs. Nellie Davis, serving as dean of girls; and Ronald Miller, serving as dean of boys in Manous Hall, as well as teaching history. Mr. and Mrs. Leroy Weber, both graduates of La Sierra College, have joined the music department.

► C. M. Christianson, pastor at Kalispell, Montana, reports four people baptized on Sabbath, November 4, one of whom was a Voice of Prophecy interest.

► Frank Munsey, of Missoula, Montana, is presently conducting meetings in the small town of Superior three nights a week. Dale Brusett began meetings in a hall in Shelby, Montana, November 11, and will continue until December 17.

► Walla Walla College faculty members recently participated in the following professional meetings: Dr. P. W. Christian joined presidents of other Washington colleges and universities at the final University of Washington centennial convocation November 16. The speaker was President John F. Kennedy. Clinton Wall, director of food service, also chairman of the American Dietetic Association's civil defense and disaster preparedness committee for the State of Washington, and for the division of the 14 Western States, addressed the Washington State Dietetic Association in convention in Tacoma, November 17. Dr. R. H. Brown, vice-president, attended a conference by the National Science Foundation on the campus of Reed College in Portland, Oregon.

PACIFIC UNION

► Dr. C. Clement French, president of Washington State University, at Pullman, Washington, was the speaker for La Sierra College senior presentation on November 17, when some 86 seniors were officially recognized. Officers of the class of 1962 are John Duge, president; Lou Ann Wallace, vice-president; Betty Slocum, secretary; Glenn Spring, treasurer; Robert Baerg, sergeant-at-arms; and Robert Reiswig, pastor.

► Official opening ceremonies of the new Alhambra, California, church were held November 10 to 12. Outstanding speakers

and groups were featured, reports T. E. Spindle, pastor.

► G. R. Nash, secretary of the Sabbath School Department of the General Conference, spent November 21 to 27 in the Arizona Conference where he spoke in a number of churches.

► A new wing that will provide 25 additional rooms for guests is under construction at Ventura Estates, home for retired citizens in the Southern California Conference.

SOUTHERN UNION

► Mr. I. H. Bass recently presented to Bass Memorial Academy, in the Alabama-Mississippi Conference, a check for \$5,000 to buy pecan-shelling equipment to be used by the students employed by the academy pecan industry.

► An earnest attempt will be made to raise up a church in Monroe, North Carolina. This area is now a dark county.

► The Fort Walton Beach, Florida, church has been completed and the dedication was held October 7.

► The Florida MV department is inaugurating a winter camping program for senior youth this month. The camping medium will be a boat on which the young people will spend a week cruising among the Bahama Islands. The program will include Bible sessions and visitation of mission churches.

► Kentucky-Tennessee enjoyed another "first" in its program of progress recently when the first Ministerial-Temperance Training Institute for the conference was conducted October 15-17 at Madison College. Joining the ministers in the various sessions were students and faculty members of the college.

► Plans have been made for the early construction of a new \$50,000 nurses' home for the Riverside Sanitarium.

► The Voice of Prophecy presented the fall Week of Spiritual Emphasis at Southern Missionary College, October 27 through November 4.

► The Oakwood College church has raised \$6,000 for Ingathering and is now a Silver Vanguard church for 1962.

SOUTHWESTERN UNION

► B. L. Cook, of the Wyoming Conference, is the new treasurer of the Oklahoma Conference. He replaces G. L. Sather, who has retired.

► Fifty branch Sabbath schools are being conducted in the Texas Conference. Vacation Bible School evangelism is responsible for 17 of these.

► The Oklahoma Conference reports 211 baptisms from January 1 through October 31.

► The Albuquerque, New Mexico, church and school received a spiritual blessing in the study of last-day events during its recent revival with L. M. Nelson assisting Lee Hadley. Seventeen decisions were secured for Christ.

► Seventy students are enrolled in the Jefferson Rural Academy, which is near Jefferson, Texas.

► The Beaumont, Texas, church has purchased a four-acre site in a strategic location. A new church building is being planned.

► The per capita Sabbath school giving for Texas made a gain of approximately 50 per cent last quarter. Over-all giving rose from \$24,000 for the second quarter to \$36,000 for the third quarter.

Answers to Bible Quiz

(Page 6)

1. God to the Hebrews (Lev. 19:32).
2. Moses to Asher (Deut. 33:25).
3. Job to his friends (Job 13:15).
4. Jesus to the church at Smyrna (Rev. 2:10).
5. Isaiah (Isa. 29:21).
6. Abraham to the Lord (Gen. 18:25).
7. Solomon (Eccl. 5:5).
8. Jeremiah (Jer. 17:9).
9. God to Amos (Amos 3:3).
10. Paul to the Ephesians (Eph. 4:26).

Church Calendar

Ingathering Campaign for 1962
November 25, 1961-January 6, 1962
Thirteenth Sabbath Offering (Far Eastern Division) December 30

1962

Home Missionary Day	January 6
Church Missionary Offering	January 6
Religious Liberty Campaign	January 13-20
Religious Liberty Offering	January 20
Home Missionary Day	January 3
Church Missionary Offering	February 3
Faith for Today Offering	February 10
Christian Home and Family Altar	February 17

REVIEW and HERALD

In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review*, and *Sabbath Herald*, now titled simply *Review and Herald*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

Editor:	Francis David Nichol
Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
Consulting Editors:	R. R. Fighur, M. V. Campbell W. E. Murray
Editorial Secretaries:	Promise Joy Sherman Idamae Melendy
Special Contributors:	C. H. Watson, Frederick Lee W. R. Beach, C. L. Torrey V. G. Anderson, W. B. Ochs Presidents of all Divisions
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REVIEW AND HERALD, December 14, 1961

N O W

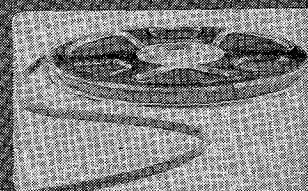
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- ☐ 5. When Jesus Comes for Me
- ☐ 6. How Can I Know Jesus Is Coming?
- ☐ 7. Earth's Last Battle
- ☐ 8. Ten Centuries of Silence
- ☐ 9. God's Great Tomorrow
- ☐ 10. Life's Greatest Question
- ☐ 11. What Prayer Means to Me
- ☐ 12. Science, Bible, and God
- ☐ 13. Testimony of History
- ☐ 14. Finding God Through Suffering
- ☐ 15. In Partnership With Jesus
- ☐ 16. The Royal Law of Liberty
- ☐ 17. The Crossroads of Salvation
- ☐ 18. Walking as Jesus Walked
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Important Articles on World Council Meeting

In the REVIEW for November 16, W. L. Emmerson, editor of our sister publishing house near London, England, highlighted the importance of the Third Session of the World Council of Churches, from the Adventist point of view. This great gathering of Protestant and Eastern Orthodox leaders from every continent convened in New Delhi, India, November 18 through December 6.

Months ago the editors of the REVIEW arranged for Elder Emmerson to serve as our special correspondent at this session. His first article on this important assembly arrived from New Delhi just in time for this issue of the REVIEW. It appears on page 1.

In this and succeeding articles Elder Emmerson provides REVIEW readers with an exclusive, firsthand report of what took place at New Delhi. We feel sure that no Seventh-day Adventist will want to miss this serial report, and its lucid comment on the significance to Seventh-day Adventists of this session of the World Council of Churches.

Division Membership Now 115,000 in South America

James J. Aitken, president of the South American Division, reports in a recent letter to the secretary of the General Conference that the membership of that division has now reached 115,000, and that the number of baptisms each month is about 1,000.

The year 1961 has been one of the best in soul winning. The area of most rapid growth is in the great cities along the coast line of the continent. There are now 60 churches and companies of believers in the city of São Paulo, Brazil, where 274 persons were recently baptized in a single day.

Brother Aitken says, "There are many problems, but there are also many reasons to be hopeful and to thank God for the progress of His work in South America."

N. W. DUNN

Death of Frank L. Coffin

Frank L. Coffin, who was connected with our denominational publishing work for many years, died at Takoma Park, Maryland, November 21. Elder Coffin's first experience was with the Pacific Press. Later he was called to the REVIEW and Herald as editor of *Present Truth*. This work he carried for 20 years, and then he was book editor for 19 years. In 1940 he went to the Southern Publishing Association, where he was placed in charge of the proofroom; later he became book editor, and then editor of the *Watchman*

and *Message* magazines. His was a full life dedicated to the publishing ministry. A soldier in Israel has fallen, but his good works will follow him.

GEORGE A. HUSE

Australian Institute of Scientific Studies

The second session of the Australian Institute of Scientific Studies for the Prevention of Alcoholism will be held on the campus of the New South Wales University, in Sydney, January 15-26.

The Australian Institute will be conducted under the auspices of the Australian National Committee for the Prevention of Alcoholism, an affiliate organization of the International Commission for the Prevention of Alcoholism. The premier of Queensland, the Right Honorable G. F. R. Nicklin, is serving as honorary president of the committee, Senator Ian Wood as president, and Dr. W. Hugh Frazer as vice-president. Ernest H. J. Steed, temperance secretary of the Australian Division, is serving as the executive secretary of the committee, while Richard Cleaver, a member of the House of Representatives, is the treasurer.

By the first of December more than 60 applications had been received, assuring a good attendance.

W. A. SCHARFFENBERG



Selected from Religious News Service.

RANGOON, BURMA—Seventy Buddhist monks were arrested by Rangoon police following rioting and the firing of two Moslem structures by Buddhist mobs protesting the building of a new mosque. Four persons were killed and 20 injured in the riot. Some 1,500 Buddhist monks led the demonstration in Okkalapa, a Rangoon suburb where the Moslems were erecting a second mosque. They demanded the destruction of the partially constructed mosque. When this was refused, they destroyed it by fire and set another fire in the existing mosque.

BOSTON, MASS.—Changes providing some benefits to Seventh-day Adventists and Jews in Massachusetts' controversial Sunday law were urged here in the majority report of a commission appointed by Gov. John A. Volpe. The majority members suggested that Seventh-day Ad-

Rise in Branch Sabbath School Evangelism

Ever since the Sabbath School Department designated the year 1960 as Branch Sabbath School Year an encouraging response has been noted throughout the entire field in branch Sabbath school evangelism. More than 100 branch Sabbath school training institutes have been conducted, and some 300 schools have been organized this year.

Word comes from one conference where they have 50 schools that 17 of them will soon be organized into full-fledged churches. Our goal of 1,000 branch Sabbath schools before December 31, we believe, will be reached. From the reports coming in, we note that many Vacation Bible Schools were followed up with branch Sabbath schools.

WM. J. HARRIS

Civilian Chaplain Named for Washington, D.C., Area

The Columbia Union Conference has announced the appointment of T. A. Green, recently a pastor in the New Jersey Conference, as civilian chaplain for the Washington, D.C., area. Elder Green will care for the spiritual interests of some 200 Seventh-day Adventist young men in military service in and around the nation's capital. REVIEW readers who have servicemen stationed within 40 miles of Washington, whom Elder Green should meet, please address him in care of the Columbia Union Conference of SDA, 7710 Carroll Avenue, Washington 12, D.C.

CLARK SMITH

ventists be permitted to perform "secular business and labor" on Sunday when they refrain, because of religious convictions, from such operations on Saturday. The recommendation contains the proviso that such operations must not disturb the peace. All commission members agreed that the name of the "Lord's Day Law" should be changed. The majority suggested the title of "Common Day of Rest Law," while the minority recommended the "Sunday Leisure Law."

WASHINGTON, D.C.—The Roman Catholic Bishops of the United States have reiterated their stand on Federal school assistance by stating that they will oppose "any form of general federal aid to education that discriminates against children" attending private and parochial schools.

SYDNEY, AUSTRALIA—Pleading for immediate unification of Protestant church bodies, Dr. A. Harold Wood, acting president-general of the Australian Methodist Church, warned here that only when Christians are united will they be able to preach reconciliation effectively to a divided world. Denominationalism is dead, he asserted, and the most urgent need of the churches today is unity.